

THE Seventh-day Adventist organization did not come about by chance. It developed under divine guidance. It is God's organization in the earth through which He is proclaiming His message to the world. Loyalty to its principles and cooperation with it in its activities should therefore characterize Adventist believers everywhere.

The Lord counts on the loyalty of His followers. Their chief interests must not be diverted to lesser pursuits. Eyes must remain fixed upon the world field, and dedicated messengers must be sent forth, sustained by willing sacrifices.

One of the remarkable facts about our church is that relatively early in its history it set out to carry the gospel to the whole world. The year 1874 is more than just another date. True, it indicates the year we sent out our first foreign missionary. But that date actually marks the beginning of a great worldwide foreign missionary movement that has been maintained without faltering during the ensuing 100 years. That a little group of insignificant and moneyless believers numbering scarcely 10,000 should launch a movement that eventually would reach all nations and peoples of earth, is a modern miracle.

Today we have passed the two-million mark in membership, and work orally and through publications in some 938 languages. It might be pointed out that there are other religious bodies with more millions of members. This is true, but few, if any, other religious groups of significance ask so much of their members in sacrifice and service. Every facet of life is affected by the Adventist faith. The demands of this faith go counter to cherished practices and, often, long-established habits. That two million people of many different races and nationalities should count the cost and willingly pay the price of living by Adventist standards is a significant fact.

One is impressed with another significant fact as he reads early Adventist history. Adventists soon recognized that if they were to work effectively in carrying out the Lord's work, they must be organized. There must be order and discipline if (To page 7)

A LOYAL AND UNITED PEOPLE

By R. R. FIGUHR

R. R. Figuhr was president of the General Conference from 1954 to 1966.

Information About Loma Linda

Dear Fellow Believers:

Many of our people have asked me, "Why has the General Conference approved of placing a Veterans Administration Hospital on the campus of Loma Linda University when inspired counsel declares we should not enter into agreements with those not of our faith?"

In reply to this question, let me clarify two points. First, the new VA Hospital will not be located on the campus of Loma Linda University. It will be in the community but not on the campus. It will be a distinctly separate institution.

Second, the General Conference per se has not approved the affiliation or the site. Such negotiations affecting university affairs are undertaken as directed by the Loma Linda University Board of Trustees. Of course, several General Conference representatives serve on this board and normally the board works in close counsel with the General Conference on important items.

In the formative days of Loma Linda the servant of the Lord instructed church leaders at the time to establish a school that would qualify its graduates "to pass the examinations required by law of all who practice as regularly qualified physicians."

In order to prepare young men and women "to pass the examinations" *Loma Linda has always had to enter into affiliations with neighboring medical institutions.* These affiliations provide services not available on our own campus for medical students. When the College of Medical Evangelists was situated in Los Angeles the affiliation for many years was with the Los Angeles County Hospital situated about a mile from our campus. Since moving to Loma Linda in 1962 affiliations have been with institutions such as March Air Force Hospital, Kaiser Permanente Foundation, Riverside County General Hospital, Patton State Hospital, and, in a loose way, with San Bernardino County Hospital.

Some type of connection with other institutions for the purpose of providing clinical experience to medical students in the last years of their training is not something new. While from the start we have endeavored to provide clinical facilities for our students, in a lesser or greater degree since 1913, when the College of Medical Evangelists actually undertook the giving of the full medical course, such connections with other medical facilities have been deemed necessary. Thus this practice had its inception while Ellen White was still living.

What makes the new VA affiliation unique is its close proximity to Loma Linda. For reasons well understood by most Seventh-day Adventists, the Spirit of Prophecy has counseled us not to be joined with those not of our faith in our personal or institutional relationships—our understanding of God's Word is different, our goals and objectives in operating medical institutions are different, our standards are different, our life styles are different. To be

in a close "wall-to-wall" situation with the VA Hospital would make it difficult both for us and for them.

Some of us have contended that the one-mile distance consistently laid down by the university board was the closest relationship that should be considered. Those in charge of providing health care for the university agreed that first-class care could be delivered at such a distance—although from a purely professional standpoint it would be much easier if the two were "wall to wall."

Six or seven years ago when a VA Hospital "in the Loma Linda area" was first discussed, our university leaders understood that this meant perhaps as much as five or ten miles away. They were told the exact location could be negotiated.

When the unexpected announcement was made by the Government that the two units would be almost wall to wall, many board members and others were greatly perplexed and disappointed. Some of us, while not opposing an affiliation such as has existed with other units, had very serious questions regarding a wall-to-wall relationship. Both on the board and off we made known our desires to see previous actions of the board carried out—the VA institution should be at least a mile away.

Several of our university and General Conference leaders approached the VA officials in Washington and laid our concern before them. These men pointed out that Loma Linda is not merely a church-related school, it is indeed a church school. It is a school with definite Seventh-day Adventist Christian orientation. When the officials realized how deeply church leaders felt about their decision to locate the hospital wall to wall with our institution they agreed upon an alternate site just a little under a mile from the Loma Linda University Medical Center.

While the new hospital will be closer than other institutions with which we currently maintain affiliations, the Seventh-day Adventist presence will also be more definitely felt. The VA is desirous that their institution provide the same high-quality medical care that characterizes our Seventh-day Adventist Medical Center. They are aware that the high standards maintained in our medical institutions contribute to the atmosphere and to the outstanding medical care rendered. They wish to maintain these high standards in their new institution. There will be no sale of tobacco or alcohol in the building. Sabbath work policies will be honored. These items, so important to us, are being negotiated with the VA and will appear in the guidelines governing the affiliation.

The Loma Linda School of Medicine will have an important voice in the appointment of personnel providing the health care for the new VA Hospital. No doubt many of those who serve in this new in-

(Continued on page 24)

BAPTIST LEADER INAUGURATED AS PRESIDENT OF LIBERIA

MONROVIA—Dr. William R. Tolbert, Jr., a Baptist preacher and world Baptist leader, was formally inaugurated here as President of Liberia, succeeding the late President William Tubman, who died last July after 27 years in office.

The grandson of a South Carolina slave, the 58-year-old President heads a nation of 1.5 million people that was founded by former U.S. slaves 150 years ago.

BANGLADESH PROMISES RELIGIOUS FREEDOM

DACCA, BANGLADESH—A policy of secularism "which means freedom to all religions," was reportedly promised by the young nation's acting president, Sayed Nazrul Islam, during a religious function of the Sikh community here.

Bangladesh radio said Mr. Islam remarked that "secularism does not mean that there will be no religion," but that "people belonging to different religions will be allowed to freely practice their religion."

He added that the government will help repair the mosques, temples, and churches damaged by the Pakistani army during the recent civil war.

TOKYO TELEPHONE COUNSELING ALMOST TOO SUCCESSFUL

TOKYO—"Telephone of Life," a telephone counseling service supported by Protestant and Roman Catholic groups here, was so successful in its opening days that it had to suspend advertising.

The service, called "Inochi no Denwa," was swamped with 4,227 calls during its first 12 days of operation at the Tokyo Lutheran Center.

Some 212 volunteer counselors took six-month training courses, according to Ruth Hetcamp, a German Lutheran deaconess who supervised the effort. Only 1,842 counseling conversations were completed because of the large number of calls. Other callers left recorded messages. When the temporary suspension of advertising was announced "in order to allow time for the number of calls to level off," spokesmen for "Telephone of Life" noted that the world's largest city may also contain the world's loneliest people.

CHURCH TO SERVE THREE DENOMINATIONS

LONDON—A church serving three denominations—Roman Catholics, Anglicans, and Methodists—will be built at Pin Green, in the Stevenage New Town district of Hertfordshire.

At present not one of the churches has a church of its own in the north of London.

Under present plans, the church will hold six services each Sunday.

AFRICAN CULTS CONSIDERED THREAT

RIO DE JANEIRO—A professor at a Catholic university here warned that Brazil—the world's largest Catholic nation—is losing many of its members to burgeoning African cults.

Father Valdele Carvalho da Costa said that 90 per cent of the 93 million inhabitants of Brazil are Catholic "in name," but that all "religiosity" in the country is not Catholic.

"Either the Catholic Church becomes aware of the situation and revises its methods of evangelization and the sacramental ministry or the present exodus of the faithful will end in an unexpected mass of Christians joining African cults," the priest stated.

Father da Costa said many people in Brazil practice both Catholicism and cultism. He cited the case of a couple marrying in a Catholic church and then going to a "ubandista" cult house for the wedding reception.

This Week...

R. R. Figuhr is a name familiar to Adventists around the world. And this week he writes of the loyalty and unity that he has come to know as a part of the church he led for 12 years (see cover).

Elder Figuhr's denominational work began about seven years before he graduated from Walla Walla College (1922). He sold books, taught school, and helped with tent meetings in several places in the Pacific Northwest. Also during this time period he worked on a farm and served in the United States Army during the last part of World War I.

Soon after graduation he went to the Philippine Union where at first he held various administrative and editorial positions. In 1931 he became union president, a position he held for 10 years. In 1941 he went as president to the South American Division, where he served for nine years. At the General Conference session of 1950 he became a GC vice-president, and four years later he was elected president. Aside from his leadership experience, he had the added qualification of being able to speak three languages besides English—German, Spanish, and Tagalog.

Elder Figuhr retired in 1966 at the General Conference session. He and his wife now live at Angwin, California.

Elder and Mrs. Figuhr (nee May Belle Holt) have two children, both of whom have worked outside the United States. Their son, Richard A., who is now in the religion department of Philippine Union College, has also been in Sumatra, and their daughter, Wilma Jean Appel, has served in Ceylon.

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.65. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille Reviews are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1972, Review and Herald Publishing Association. Volume 149, Number 7.

THE PERIL OF COMPROMISE

By R. R. BIETZ

TWO MEMBERS of a church committee disagreed. Each thought he could write better slogans for the outdoor bulletin boards than the other. Seeking harmony, the chairman suggested a compromise. He asked one member to put his slogan on the side of the bulletin board, the other to put his slogan on the front of the board. The slogan on the side read, "Make your worst enemy your best friend." The one on the front read, "Drink is man's worst enemy."

Not all compromises in life take such a humorous turn. To compromise means to settle differences by mutual concession. If principles of right and wrong are not involved, there is nothing wrong with making concessions. We all make them. Much of life is made up of meeting others halfway. In the home, for instance, many adjustments of differences between husbands and wives, between parents and children, will be found necessary.

The greatest dangers the church has faced through the centuries have been in the realm not of physical suffering, but of compromising the teachings of Christ. Particularly flagrant was the Christian Church's compromise in the days of Constantine the Great, the half-Christian emperor. Many worldly ideas and methods were adopted by the church. The aid of civil power was solicited. There were wholesale conversions. Thousands were baptized. Even the emperor on his deathbed received the rite of baptism. Adding members, however, did not give strength to the church. Because of its compromising attitude the church participated in pagan rites, ceremonies, and customs. The result was loss of spiritual power. The line of demarcation between the church and the world was largely obliterated. The church was still in existence but was held captive by the world.

Today the peril of compromise is still the church's number one dan-

ger. Compromise is hazardous because it is insidious and has such a blinding effect. It takes place by degrees, little by little, inch by inch, almost imperceptibly.

"Never does a man show greater folly than when he seeks to secure acceptance and recognition in the world by sacrificing in any degree the allegiance and honor due to God. When we place ourselves where God cannot cooperate with us, our strength will be found weakness."—TESTIMONIES, vol. 7, p. 151.

In our day the pressures to compromise are constant and unrelenting. Solid convictions seem to be disappearing. By many it is no longer considered important to stand up and be counted. The very air is permeated with the spirit of indifference to spiritual values.

Danger of Playing It Safe

The spirit of neutrality is in evidence in many of the areas of life. In a world saturated with a spirit of dishonesty and untruthfulness the conscience of many has developed a lot of elasticity. There are those who want to play it safe by patronizing the world and the church, but such might find themselves in the same position as the soldier during the Civil War days,

R. R. Bietz is a general vice-president of the General Conference.

who, attempting to play it safe, dressed himself in a blue coat and gray pants. When he tiptoed out onto the field of battle, he was surprised to get shot at from both directions.

No man who has respect for God, himself, and his family, will compromise in matters of integrity. The teacher asked Johnny, "Is the world round?" He answered, "No." "Is it flat?" the teacher asked. Again the boy responded, "No." Said the teacher, "If it isn't round and if it isn't flat, what is it?" The boy replied, "Daddy says it's crooked!"

"The directions laid down in the word of God leave no room for compromise with evil. . . . He [Christ] came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City of God."—THE ACTS OF THE APOSTLES, p. 565. Whether he is filling out his income tax reports, paying his tithe, punching the time clock, or taking care of his everyday business activities, the Seventh-day Adventist Christian's word will be not only as good as, but better than, a bond.

In altogether too many instances the church's image has been brought into disrepute by promise-breaking and prevaricating members of the church. We do well to keep the hours of the Sabbath holy, but how much of a spiritual impact will this have on our neighbors if our deeds during the week are unholy? It is proper and right that before sunset Friday evening we lay all of our weekly business aside, but honesty should never be shelved.

By compromising principle, the American capitalist and cattle dealer, Daniel Drew, lost something much more important than money—his character. He lived a long life posing as a devoted Christian. He contributed to the establishment of several churches. A seminary was also named after him. But there seems to be no record that he ever denied his most celebrated piece of deception. From time to time he would bring a big herd of anywhere from 600 to 1,000 head

of Ohio beef cattle to New York City. He would have his drovers salt his cattle well. Just before reaching the market place he would let them drink plenty of water. The cattle were then sold live weight. The water added many tons to the average herd, and that meant more money. The term "watered stock" soon became a common term on Wall Street. This dishonest practice brought much wealth to Mr. Drew. It was probably also the reason for his bankruptcy in 1876. There is still plenty of watered stock around today, and it's not all on Wall Street. It is found in almost any city, on any street.

Compromise of Doctrines

Today we also witness the compromising of the doctrines of Christ. The ecumenical movement is stressing unity at the expense of doctrine. The distinctive teachings of the denominations are being pushed into the background. Children of Protestant heritage no longer know the reason for the existence of their church. Not knowing the teachings of their forefathers, they find it easy to compromise them.

In his book CHRISTIAN ETHICS, David H. C. Read says: "A growing number of churchmen are proposing such a total reshaping of traditional Christian morality that little seems to be left of the codes that were honored in the past. Books are written or reports issued that startle the general public by their repudiation of hitherto accepted Christian standards of conduct, especially in the area of sex. Clergymen make headlines by denouncing the Ten Commandments as a rule of life or by declaring that the changing times demand a revision of moral values."—Page 106. For a compromised, watered-down faith one would hardly be willing to die, nor would it warrant the upkeep of a separate church. The major religious bodies in a desperate effort to be relevant are merging with the world and rapidly losing their identity.

In my younger days as a gospel minister it was not unusual to hear stirring sermons from Protestant pulpits emphasizing Bible stand-

ards. Pastors did not hesitate to speak about such evils as tobacco, liquor, and the theater. Today there is almost complete silence on Christian standards. Compromising through the years has greatly diminished the strength of Protestantism. There is danger even in the Seventh-day Adventist Church that there will be an erosion of solid convictions in regard to basic doctrines. Are we still emphasizing the old landmarks such as the three angels' messages, the sanctuary truth, the law of God, the Sabbath, and the nonimmortality of the wicked?

I was reared in the atmosphere of an Adventist home. Great care was exercised in observing the Sabbath. Newspapers were laid aside, the radio was turned off, and all secular activity ceased before sundown Friday evening. The Sabbath usually was greeted with family worship. By some this might be considered legalism. If members of the church, prompted by the love of God, observe the Sabbath in these particulars, labeling them legalists does not take away the promised blessings of Heaven nor does the label make them legalists.

The Bible and the Spirit of Prophecy writings emphasize the importance of abstaining from amusements that destroy spiritual tastes. "Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality."—MESSAGES TO YOUNG PEOPLE, p. 380.

Is the theater today a house of virtue and self-disciplined goodness? If Ellen White would read about the immoral and shameful acts that are performed on the stage today, would she recall her warning about the evils of the theater? The answer is obvious.

In an ever-changing world, the Word of God is still true: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Could it be that gradually, step by step, we have become blinded to the evils in the world? Do we no longer see the sinfulness of sin? Have we compromised until there is no more right or wrong? The warning of the apostle Paul is apropos: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:1, 2, Phillips).

Based upon the words of Jesus in Matthew 19, the church has looked with disfavor upon divorce. Even though the breaking up of the family has become quite common, I find nothing in the Bible or the Spirit of Prophecy writings that supports the easy-divorce philosophy. The standards of the Word of God do not change with the ever-changing culture. Christ spoke about the ideal situation when He said, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). Should the church cease to educate people in regard to God's ideal? Shall we keep on compromising until the church becomes a contributing factor to the breakdown of the home and the collapse of civilization itself?

Lovers of World in the Church

"The sins that control the world have come into the churches, and into the hearts of those who claim to be God's peculiar people. Many who have received the light exert an influence to quiet the fears of worldlings and formal professors. There are lovers of the world even among those who profess to be waiting for the Lord."—*Testimonies*, vol. 5, p. 456.

If we are called of God, then we are called out of the world. Although we are to keep separate from the spirit of the world, we are not to erect a wall between ourselves and the world. Jesus prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15).

Christians are the salt of the earth, but salt is of little value in the salt cellar. It has to be applied. The followers of Christ are the light of the world, but not if they hide under a bushel. Depriving the world of light would thwart God's purpose for the church. A worldly church cannot save a worldly society. If the blind lead the blind they both end up in the ditch.

The Christian will keep himself separated from the evils of the world while at the same time he seeks to apply Christian principles to every area of life in society. "Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. . . . He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to 'follow after the things which make for peace'; but real peace can never be

secured by compromising principle. And no man can be true to principle without exciting opposition."—*The Desire of Ages*, p. 356.

The solution to the problem of compromise is found by being in constant communion with God, in whom there is "no variableness, neither shadow of turning" (James 1:17). If the never-changing Christ is in our hearts, we will not compromise principles of righteousness. If Christ is abiding within our hearts, we will not shift our position every time the cultural winds blow. We will not be "clouds . . . without water, carried about of winds" (Jude 12). ♦♦

FOR THE YOUNGER SET

Melissa Visits Auntie and Uncle

By MARYE TRIM

MELISSA watched while mother opened and read a letter. Then mother sat down on the doorstep, like she often did when she wanted to have an important chat with Melissa.

"Listen," said mother.

So Melissa plopped down on the step beside her and listened.

"Soon it will be summer. Uncle Charles and I would like Melissa to spend some of her school vacation with us."

"Oh, Mummy!" Melissa's eyes sparkled. "It's from Auntie Clara."

Mother went on reading the letter. "I am enclosing a check to pay for her train ticket."

"Oh, Mummy!" Melissa hugged her knees. "I'd love to go!"

"Would you be a good girl? Would you stay right on the train until it reached Wellington station?"

"Mummy, I'll be so-o good! I mean, I'll try."

Mother's lips curled into a smile, and the anxious look left her eyes. She and Melissa began planning right away for the trip. Melissa thought of her favorite doll. "I'll take Sally, of course."



Melissa felt sad that her mother couldn't go on vacation with her and Sally.

As they rose to go into the house Melissa said, "I wish you could have a holiday too. You work so hard every day. Oh dear, Rosemary has a daddy; Joy has a daddy; so has Jean. There's only me without one anymore. And so you have to go to work all the time and never have a holiday."

Mother took Melissa's hand. "I wish we still had our daddy too. But you can be glad that God has given you an aunt and uncle who are so kind and thoughtful."

Melissa said, "Tonight I'll say a special Thank You prayer for them and for the train ticket money too."

Several weeks later when the train hissed into the Wellington, New Zealand, station Melissa gazed through the window. Would Auntie and Uncle be there? Would they know her? What would she do if . . . ? She clasped Sally, the favorite doll, wondering.

Soon the in-a-hurry passengers had rushed out of the car and off the platform. Then Melissa saw them standing right opposite her window on the platform. There was Auntie Clara, all plump and beaming, and Uncle Charles, all tall and dignified, but smiling welcome.

As Melissa snuggled in her new bed that night enjoying the sunshine-freshness of crisp sheets and the sigh of the not-far-distant sea, she told God a special Thank You again for her dear auntie and uncle and the train ticket money. Before she said "Amen," she said a Thank You, too, for mummy who worked so hard for her sake.

A friendly little sea breeze was gently swaying the drapes, and blowing her prayer on its way to heaven too, Melissa thought.

Sleepily she snuggled up to Sally and whispered, "It will be fun tomorrow. Lovely fun with . . . Auntie and . . . Uncle . . . to . . . morrow."

LOYAL AND UNITED

(Continued from page 1)

there is to be harmonious activity on the part of a growing membership. They saw that scattered individual effort, even when prompted by the best of motives, could never accomplish what united efforts could. Individuals working alone could not consistently sustain work over the years nor would such uncertain support result in solid building.

But at first talk of organization met with opposition. Voices were raised against it by good, honest men. They knew that other religious bodies had arisen with lofty motives and later had turned to follow narrower visions with chief interests directed from the church's main work.

At that critical time, special messages came from the Lord that gave needed direction to the Adventist Movement. Writing retrospectively of that time, Ellen White said: "As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. . . . Light was given by His Spirit that there must be order and thorough discipline in the church—that organization was essential."—*Testimonies to Ministers*, p. 26.

Step by step, the Lord led in the development of what today is a remarkably efficient and effective organization. "The system of organization has proved a grand success."—*Ibid.*, p. 27. One cannot but be impressed by the unity of belief and effort on the part of the large body of loyal believers, who, though different by race, custom, language, and environment, are loyal to what they consider to be God's work in the earth. This is especially noteworthy today, when there is rampant in the world a spirit of insubordination and rebellion against order, system, and authority.

In a time such as this Adventists are to be even more united in belief and activity. "As we near the final crisis, instead of feeling that

there is less need of order and harmony and action we should be more systematic than heretofore. All our work should be conducted according to well-defined plans. I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history."—Letter 27-A, 1892. Wise generalship presupposes a loyal, well-disciplined army.

Those who feel impelled to launch out on their own and act independently would do well to ponder the following inspired coun-

sel: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw to-

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

BAPTISM AND REBAPTISM

There is considerable instruction in our church regulations about baptism and rebaptism. Seventh-day Adventists are confident that they are on a firm basis with respect to the practice of baptism by immersion, having the teaching of the Scriptures, the example of Christ, and the record of the apostles' work—surely all the authority needed—to support this practice.

We state as a church that baptism is a gospel requirement. Coming into the church is not equivalent to joining a social club or a political party. Baptism is an outward sign of an inward change, a public expression of one's faith in Jesus the Saviour from sin. The Biblical basis of baptism is clear:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Baptism is a prerequisite to membership in the church, the body of Christ. "Christ has made baptism the sign of entrance to His spiritual kingdom."—*Testimonies*, vol. 6, p. 91. But before baptism the candidate must be taught the basic doctrines of the Christian faith, including the "present truth" for these latter times, and must show evidence of true conversion. "A minister should not present any candidate for baptism and church membership until he can satisfy the church by a public examination that the candidate has been well instructed and is ready to take such a step. . . . The church has a right to know concerning the faith and attitude of every individual applying for church membership. It is proper for a public examination of all candidates to be held prior to their baptism, preferably in the presence of the church. If this should prove to be impracticable, then it should be before the church

board or a committee appointed by the church board, such as the board of elders."—*Church Manual* (1967, pp. 51, 52).

A person is judged to be sufficiently old for baptism when he has matured to the point where he can understand the basic truths of the gospel and experience conversion on the basis of his own understanding and experience. "Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion."—*Testimonies*, vol. 1, p. 400.

There are also situations calling for rebaptism. "When members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism."—*Church Manual*, p. 72.

Rebaptism is indicated in several types of cases: 1. Where the member has fallen away in apostasy as indicated above; 2. where the member has come under the discipline of the church and has been disfellowshipped.

In some situations the member may have moved away from his home church, grown cold or indifferent, and even given up the faith, yet his name is still on the books of his home church. Should he regain his Christian experience and desire to be rebaptized the church where he now associates should communicate with the former church to make the necessary adjustment in membership.

What a blessing to be a member of God's family on earth, His church.

"God's solid foundation still stands, however, with this double inscription: *The Lord knows those who belong to him, and Let every true Christian have no dealings with evil*" (2 Tim. 2:19, Phillips). ♦♦

gether."—*Testimonies to Ministers*, p. 489.

The policies that govern the conduct of our work are founded upon Bible principles and upon the counsels of the Lord's servant. They are also the result of wide experience and much careful study, not by one but by many. Modifications are made from time to time within certain limits. But these are made by the church, not by individuals. Some complain that changes are made slowly and new ideas must go through committees, thus delaying action. This very process of moving slowly and through various committees is a safeguard against hasty action and costly errors. Examination of the record will, we think, reveal few instances when backtracking to any extent has been necessary. By moving ahead unitedly and cautiously, solid progress is made.

Such an effective and efficient organization as we have warrants our loyal and fullest support. Loyalty and cooperation are best manifested by respecting policies and endeavoring to work in harmony with them. This also applies to finances. The most effective way of giving to support the Lord's work is through His divinely ordained organization. Then we can be sure that our gifts help to build enduringly.

Loyalty to Publishing Policies

Loyalty is manifested also in the circulation of our denominationally approved publications. There has long been in existence a denominational policy urging our members not to print and circulate literature privately. The fact that occasionally there have been individuals who have done so has in no way changed this policy. Rather, it has shown the wisdom of it. It can readily be seen that if there were no such plan, and many individuals all claiming to represent what Seventh-day Adventists believe published what they felt the church needed, confusion would result.

The effectiveness of this plan is well illustrated by an experience at one of our camp meetings. A newspaper reporter asked, "Why is it, when I ask Adventists in different places questions about their teachings, they all give me the same answers? The other religious groups," he continued, "do not do this. They give different answers." The reply he received was that Adventists all get their answers from the same source, the Bible.

One of the unique and commendable features about Seventh-day Adventists through their more than

100 years of activity has been their loyalty and devotion to their church and what their church stands for. It is the members' purpose to go through and triumph with this movement. They recognize that "we cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—*Selected Messages*, book 2, p. 390.

A critic writing against Seventh-day Adventists some years ago complained that if a person once becomes established in the Adventist faith, "all the king's horses and all the king's men could not pull him straight again," meaning, of course, that it was impossible to pull him away from the church. What an excellent testimony to the steadfast loyalty of Advent members, unwittingly given by one who intended to pay no compliment to Seventh-day Adventists!

The enemy seeks to undermine this loyalty. "I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course independent of the counsel of their brethren."—*Testimonies*, vol. 9, p. 257. The following statement is also to the point: "Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never, will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder."—*Testimonies to Ministers*, p. 28.

In Cain and Abel we have striking examples of loyalty and disloyalty. "Abel had a spirit of loyalty to God."—*Patriarchs and Prophets*, p. 71. What an outstanding example of uncompromising steadfastness to God and to God's purpose he has become. Inspiration says, "He being dead yet speaketh" (Heb. 11:4). On the other hand, Cain stressed independence. He would serve God in his own way. Since then many "have gone in the way of Cain." Therefore, unswerving loyalty to God and to His purpose is called for now more than ever.

When the Lord comes, He will find a loyal and united people. His prayer that they all might be one will have been answered. This is no time for anyone to break away and go his own way. This is the time to unite with God's faithful followers, fall in step with them, and march forward to victory. ♦♦

Understanding Mental Health—3

THE psychiatrist is a physician who, after his graduation from medicine, has specialized in the diagnosis and treatment of mental illness. His training in psychiatry includes three years of supervised clinical experience with the mentally ill, seminars in the various disciplines that are concerned with psychiatry, such as psychology, sociology, neurology, and psychopharmacology, and an exposure to the different approaches to the prevention and treatment of mental illness, such as hospital, outpatient, and community psychiatry.

Although the psychiatrist is responsible for the care of the patient, treatment of mental illness has become increasingly interdisciplinary in nature, with the involvement in one way or another of the clinical psychologist, the social worker, the psychiatric nurse, and activity therapists. The use of these persons with special training and expertise in the treatment of mental illness is called the "team" approach, with the psychiatrist acting as the leader of the team.

Varieties of Psychiatric Treatment

As in surgery and medicine, treatment in psychiatry involves the use of a variety of techniques and approaches, because psychiatry, like medicine and surgery, encompasses different kinds of illnesses and problems.

Harrison S. Evans, M.D., is professor and chairman of the Department of Psychiatry at Loma Linda University.

THE TREATMENT OF MENTAL ILLNESS

By HARRISON S. EVANS, M.D.

Somatic Therapy: In some mental illnesses the primary treatment is physical in nature. This treatment approach is referred to as somatic therapy (from the Greek word for body, *sōma*). Included in somatic therapy is the use of medications, electroshock therapy, physiotherapy, and in rare instances, surgical procedures upon the brain called psychosurgery.

The somatic approach to mental illness has made significant contributions. For example, electroshock therapy has revolutionized the treatment of certain kinds of depressive reactions, frequently effecting a cure within a matter of several days or weeks when otherwise the illness might continue many months.

Drug therapy has also made notable contributions to the relief and management of certain serious mental illnesses, particularly schizophrenia. It is drug therapy, especially the use of the phenothiazines in schizophrenia, that is responsible in large part for the remarkable reduction in the patient population of mental hospitals. It should be pointed out that drug therapy is not considered curative, but rather provides symptomatic relief and enables the patient to be more comfortable, less disturbed, and better able to make an effective social and vocational adjustment. A new drug has been used in recent years in the treatment of manic-depressive illnesses. This is lithium carbonate, and it seems to hold considerable promise. The judicious and temporary use of some of the milder tranquilizers has assisted patients with less severe ill-

nesses to weather certain life crises through the reduction of anxiety and other crippling symptoms. Recreational therapy and physiotherapy also play a valuable role, especially in the treatment program in mental hospitals. Psychosurgery, which consists of cutting certain pathways within the brain to relieve emotional tension, used rather widely ten or more years ago, is no longer a popular treatment approach.

But somatic therapy has its limitations. For most psychiatric patients the use of psychotherapy is of fundamental importance. In many illnesses, psychotherapy is the primary form of treatment, and even when somatic therapy is used, psychotherapy serves as a valuable adjunct, often adding to the effectiveness of somatic therapy, as well as making it possible for the patient to work out basic problems of living as symptoms are reduced through somatic treatment.

Psychotherapy: Psychotherapy can be defined as a treatment procedure that is carried out through the use of psychological techniques following scientific principles and that has well-defined treatment goals.

In the use of psychotherapy the therapist endeavors to influence constructively the patient's attitudes, thoughts, and feelings through such measures as reassurance, encouragement, insight, and self-understanding. The scientific principles that undergird the techniques of psychotherapy can be taught. However, it must be said that in spite of the advances in our understanding of psychotherapeutic

procedures, it still remains a highly artful form of treatment, requiring of the therapist special talents and personality characteristics, such as human warmth, integrity, empathy, intuition, and a rich fund of clinical knowledge.

Although psychotherapy in some form is the basic treatment modality in psychiatry, it is a procedure that has been criticized and viewed with suspicion by some people. It is an interesting phenomenon that somatic therapy, which does not, as a rule, deal with a patient's central problem and which is not infrequently abused and unwisely used, arouses much less concern, anxiety, and criticism than psychotherapy.

There are, perhaps, several reasons for this. First, psychotherapy in the minds of many people is still associated with some aspects of its historical roots, such as hypnotism and mesmerism. Second, the fact that the psychotherapist can wield a strong influence upon the patient's attitudes and value system is often a source of concern to the patient and to his relatives and friends. Last, many believe that psychotherapy deals with those personal issues of life that should not be shared with another person, at least not with another person outside the family.

One must admit that psychotherapy, like all other forms of medical treatment, has certain hazards and risks. But it should not be judged by its historical past anymore than should surgical and medical treatment measures. All forms of treatment have made remarkable advances, including psychotherapy,

which can now be applied in a rational and scientific manner. The success of psychotherapy, like success in other forms of treatment, depends in large measure upon the training, skill, and integrity of the therapist. We are told, "The effects of mental influence should not be overlooked. *Rightly used*, this influence affords one of the most effective agencies for combating disease."—*The Ministry of Healing*, p. 241. (Italics supplied.)

There are different ways in which psychotherapy may be used. The most common way is on an individual basis (therapist and patient), but it is also used on a group basis (therapist working with a group of patients usually not exceeding eight to ten) and on a family basis (therapist working with the family as a group).

Meaningful Relationships

The goals of all psychotherapy are to help the patient deal with personal conflicts and with problems in living. It is obvious that different patients would need different kinds of treatment—some treatment that is of a minor or superficial nature, others treatment that is prolonged and intensive. Whatever the form of psychotherapy, the essential element is the personal relationship with the therapist, for without a meaningful relationship in which the therapist occupies a role of significance and influence, psychotherapy is impossible. We shall now turn to a discussion of the different therapeutic approaches with their goals and technical aspects.

Group and family therapy are valuable in several ways. They make it possible to maximize the number of patients that can be treated at one time. Therefore, they are more economical in time and money than individual therapy. In addition, they help the patient to learn to function more comfortably in a social situation and to become more aware of his behavior patterns in his relation with others. Also, these methods are valuable in aiding the patient to learn to communicate his thoughts and feelings more openly and freely.

The most widely used, and one of the most effective forms of psychotherapy, is supportive therapy. This therapy is used to assist those patients who are undergoing an acute crisis in their lives such as might come when they incur overwhelming losses, disappointments, or other drastic changes in their life situations. The therapist is helpful in many ways. His interest and con-

cern are supportive to the patient. He can often assist the patient to clarify complex feelings that have been aroused by the crisis, thus enabling him to deal with them in a more constructive way. The ventilation of deep-felt feelings to a non-critical and accepting person is of great value. Also, there may be the use of medication temporarily to relieve tension, anxiety, and insomnia.

Supportive therapy may sound deceptively simple, but in actuality, if it is to be successful, it requires keen clinical judgment, as well as wise and appropriate responses on the part of the therapist.

There are some patients whose problems and conflicts are so deeply ingrained that the previously described therapies offer little in the way of help. Therefore, these patients may need what is called continuing long-term individual psychotherapy that is carried out over an extended period of time (months up to several years) and at regular, frequent intervals, one to several interviews a week, with each interview approximately 50 minutes in length. Many psychiatrists do not choose to do this kind of therapy, but those who do must have special training and experience in order to be competent for the task.

For the most part, it is this form of therapy that has been most widely criticized. The length of the treatment, the costs involved, and the uncertainty of outcome are some of the reasons for criticism. But probably the most basic ground for criticism of this treatment method is the influence that the therapist comes to have in the patient's life and the behavioral changes that may result from this influence. Yet, at the same time, it must be recognized that the patient who needs this form of therapy will not be benefited unless the therapy is continued over an extended period of time and unless the therapist does come to occupy a position of significance and influence in the patient's life.

The major goals of this type of psychotherapy are several: (1) to provide a continuing relationship that will serve to meet deep-felt emotional needs, (2) to provide insight into crippling conflicts so they can be resolved, and (3) to correct those distortions in the person's life that are the result of unfortunate and traumatic experiences that occurred in the patient's early life in his relation with significant others.

There are many patients who experience an inner emptiness and a

lack of trust in others as a result of inadequate relationships in the early years of life. The prolonged and relatively intensive relationship with the therapist as a significant object can help the patient to overcome such feelings through the consistent warmth, acceptance, and reliability of the therapist under all circumstances of the therapeutic encounter. Such a relationship with a significant object that provides a new experience in a human relationship has been referred to as a "corrective emotional experience."

Another contribution that long-term therapy can make to the patient's life is the opportunity to identify with a new authority model, thus correcting some of the distortions that exist in the person's value system (conscience) derived initially from earlier identification with authority models. An oppressive conscience may need to be softened or a lax one strengthened. Long-term therapy also permits the patient to reflect upon and observe his immature ways of expressing inner wishes and needs, which then can be modified in the direction of more mature and responsible modes of behavior.

The success of long-term psychotherapy depends upon the patient's motivation and upon the competence of the therapist. A well-motivated patient will be cooperative and assist the therapy to the best of his ability.

The competent therapist must have the capacity to be objective but also interested and concerned, as well as nonjudgmental, reliable, and trustworthy, both in terms of the patient's needs and the demands of reality. He must also be a person of integrity with a high respect for a good value system, which he himself follows. In all fields of medicine the physician's character is extremely important, but in psychiatry and especially in psychotherapy the physician's character is the *sine qua non* of good treatment. Qualities of maturity, integrity, compassion, strength, tact, and empathy are crucially important to good therapy, yet every therapist will readily admit that he probably never has these qualities in sufficient degree.

If one were to contemplate long-term therapy, he should try to identify his needs, clarify his motivations, and seek out a therapist whom he believes has those qualities that are essential to a successful outcome. ♦♦

(Next Week: *The Christian and Mental Illness*)

Homemakers' Exchange



For some time now I have tried to get my wife to adopt vegetarianism, but she is resentful of my request, even though she knows it is a better way of life and even though I have bought several vegetarian cookbooks for her. I have almost given up asking, because it doesn't seem to be a point that is really worth having family strife over. What should I do?

► The fact that you wish to eliminate flesh from your diet indicates that the Holy Spirit is working with you and expects you to step out in faith. Your wife apparently does not feel so impressed at this time.

She may have children to care for or she is working outside the home or both. This may cause her to feel overwhelmed at the responsibility of changing the family's eating habits, which requires time and study.

You could possibly suggest that you realize that what a person eats is a highly personal matter and that you don't want to burden her with your personal convictions. Suggest that you will get your own meat substitutes and prepare them for yourself and eat everything else that she cooks. Then suggest that sometime when she has the time to look at the cookbooks you bought for her, she could try some of the recipes. Then leave it at that.

In this way you are not making her feel guilty because she no doubt has access to the same counsel that you have. With much prayer God will make you a good example and will work on her heart too. Do not make an issue of it; just do what you know to be right and permit her the freedom to do the same.

You are right—there is no issue worth family strife. If one is not ready for a truth, pressing the point often turns one away and causes rebellion.

Dorothy M. Weatherly
Desert Hot Springs, California

► Let your wife know that you appreciate her efforts to prepare tasty, nutritious meals. Never criticize her, but do suggest tactfully that she prepare *both* meat and meatless dishes. Pray much for your wife that she will see the importance of a more healthful diet, then leave it in the Lord's hands.

Noreen Elliott
Ladysmith, British Columbia, Canada

► I would never force anyone to accept vegetarian foods if it is against his wishes. Many times such a person is fearful of trying them because he has never tasted them, doesn't know how to prepare them, or is not familiar with their nutritional value. I would suggest that your church set up a program whereby an Adventist nutritionist can come in and give lectures and demonstrations to interested persons. Hopefully your wife would attend.

Wanda Heczko
Lancaster, California

► Regardless of how worth while your point of view, family strife will not convince your wife, and therefore will accomplish nothing. There are many church recommendations that are not tests of fellowship.

My husband and I came from nonvegetarian Adventist homes, but as we read

aloud together the *Testimonies* from cover to cover we became convinced that vegetarianism was a step we must take. Often several statements on the same subject when brought together provide too concentrated a dose and do not have the impact they do when read in context.

Also, if you quietly take your personal stand on what you will eat, it might be of encouragement to the rest of the family.

Carolyn Lawson
Battle Creek, Michigan

► For some people it may take longer to make the change from a diet of flesh food to a vegetarian diet. Do not let this cause strife in the family by continually bringing the matter to her attention.

Permit your wife to use the clean meats for food. If I were confronted with this problem I would partake of it, but sparingly. I would be sure that I would buy only the best from sources that I was reasonably sure slaughter only healthy animals. I would ask that this meat be prepared without the use of strong spices or seasoning, not fried, but cooked in such a way that will make it palatable and easy to digest. On the other hand, I would abstain from the use of coffee, tea, cola drinks, and foods that are highly seasoned or any other foods that may be injurious to my health. I would make the mealtime a pleasant occasion, and not bring up the subject at that time.

Try to educate your wife further in this matter and make it the subject of prayerful study, not continually, but at opportune times. If possible have your wife attend classes where demonstrations are given in the preparation of vegetarian dishes, and attend them with her. Be kind, patient, and understanding, even if you don't see quick results.

Albert Eichelberg
Leola, South Dakota

► Don't try too hard—it should be her decision, not yours. To continue to try to win her over to your way will probably result in making her more determined to follow her way. If it is true that she knows that vegetarianism is a better way of life, then your best course of action would be to win her over with love, kindness, and a good example.

Lucinda Hill
Battle Creek, Michigan

► My suggestion would be to take her to a place where she could see the killing of those beautiful animals of God's creation. Then take her by night to a henery. Let her see the confusion and hear the outcry of those frightened hens as they are taken from the roost or pen and packed into crates for the killing.

Eunice Linscott
Kezar Falls, Maine

► Why don't you cook some meals from those cookbooks you got for her. Show her how delicious and attractive they really can be. Give her a night off from the kitchen now and then. Don't keep talking about it; do something about it.

We have a tendency to balk when someone else wants us to do something we don't want to do even if we know it is right. Take a little more time and try to convince her in a quiet, positive way.

Loreitta Larsen
Portland, Oregon

► First ascertain the cause of your wife's unwillingness to become a vegetarian. The cause could be one of several—possibly a fear of the new and untried, a fear of failure in cooking balanced, tasty, and attractive vegetarian dishes. It could be an appetite for meat resulting from childhood habit. Or perhaps some unfortunate incident was caused by a similar dietary change of a friend or relative.

Encourage your wife's confidence by sympathetically asking her opinion of various facets of vegetarianism, making certain she understands this to be no attempt on your part to force her to think or act as you do. Opportunities for such discussions are afforded by helping in household chores such as drying dishes or trying your hand at making sandwiches or salad.

If possible take her to a restaurant specializing in vegetarian foods. Let her sample various types of vegetarian foods.

Set a right example as head of your household (without forcing a decision from your wife pro or con) by eating, as much as possible, only those dishes on your table that are uncontaminated by flesh foods. Most important, pray constantly in secret for the Holy Spirit to change your wife's emotions in favor of vegetarianism.

Carol Fletcher
Riverside, California

NEXT QUESTION

Our son graduated from college last summer debt free. He is now holding down a good job and still living at home. Since we have other children who are younger, we have to live frugally. Would we be amiss to ask our son to now help with family expenses as long as he is living at home? If so, what would be the best way to approach the topic?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Questions Concerning Sudden Conversions—2

CONVERSION, INSTRUCTION, BAPTISM

An article in the January, 1972, issue of *Eternity* magazine by Dr. Kenneth N. Taylor, translator of *The Living Bible*, paraphrased, prompted us to raise a few questions in an editorial last week concerning what Dr. Taylor describes in his article as conversion experienced by a large group of people.

In the article Dr. Taylor told how some 1,000 people responded to an invitation extended by Dr. Billy Graham to accept Jesus as their Saviour. The invitation was given at the end of a sermon during which Dr. Graham explained each of the Ten Commandments briefly. Then "at the end of the tenth commandment, there was a quick statement that God forgives through Christ; now come forward, acknowledge Him, talk to the counselors and begin reading your Bible."

Dr. Taylor then expressed bafflement as to how conversions could be experienced under such circumstances. "It's far too simple," he stated. "They didn't really know enough to come forward. Surely their lives cannot stand up in the storms ahead." But he then went on to refer to experiences related in the New Testament in which people were converted abruptly. Then he concluded, "I guess I have to admit that although it may not be right according to the way I was brought up and trained, it works, and it is exactly what Jesus Himself did. So who am I to argue?"

After describing Dr. Taylor's observations and reactions, we raised the questions, Are such experiences as Dr. Taylor described genuine, or are they a psychological reaction to an appeal that touches the emotions? Can the lives of men and women be genuinely changed so abruptly and radically under such circumstances? How deep and lasting are conversions made under such conditions of mass appeal? Are people who profess the acceptance of Christianity under such circumstances ready to be accepted into church membership?

Such Conversions Are Possible

In consideration of the question, Are apparently sudden and radical conversions possible, we suggest that they are possible. According to Ellen White, conversions are really the culmination of a work of the Holy Spirit upon the heart. "By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*The Desire of Ages*, p. 172.

On the other hand, it is possible that when people respond more or less en masse in large meetings, it is more emotional than volitional. That this is so is suggested by an Evangelical Press release of November 13, 1971. The release reported that some one third of more than 21,600 who registered "decisions for Christ" during Billy Graham's Oakland crusade, gave false names and addresses. It was also reported that very few of the "unchurched people" referred to local ministers for follow-up were responsive to invitations to attend church.

The possibility that such conversions may be basically

emotional, with the will only a little involved, indicates the necessity of caution in baptizing people into the church without a reasonable period of instruction and probation. This caution is necessary in spite of the fact that there are a few cases recorded in the Bible in which baptisms apparently took place very soon after conversion.

The Other Side of the Coin

On the other side of the coin, there are indications in the New Testament that people who became Christians underwent a period of instruction. Romans 6:17 suggests this. "But, thank God! though you were once slaves of sin, you have become obedient from your hearts to the standard of teaching that you received" (Smith and Goodspeed). (Italics supplied.) These words, and the context, indicate that Paul's readers understood the teachings of the church, and had made intelligent decisions regarding them. They were not baptized on the basis of an emotional experience.

In *The Early Church*, church historian W. H. C. Frend states, "In the New as in the Old [Testament times] a long preparation, probably as much as three years, had to be undergone before the candidate made his declaration of Faith."—Page 86.

Concerning the necessity of the use of care in accepting men and women into fellowship in the church, Ellen White made this observation: "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventist, or whether they are taking their stand on the Lord's side to come out from the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with."—*Testimonies to Ministers*, p. 128.

As we labor for a great increase in the membership of our church during MISSION '72, let us be as sure as is humanly possible that every person whose name is placed on the church books is a converted person. T. A. D.

(Concluded)

DARWIN'S THEORY DUBBED ILLOGICAL

The theory of evolution is an "incredible religion," declared Prof. John N. Moore in a paper prepared for delivery at a meeting of the American Association for the Advancement of Science late in 1971. (See *Washington Post*, Dec. 27, 1971.)

He said further that there is no scientific backing for the theory that man evolved from amoeba and sea slimes. "The monophyletic explanation is more illogical than biological," he declares.

The monophyletic explanation is the interpretation that all life on this earth has developed from a single common parent form. This was Darwin's proposition.

"The test of chromosome number and quality of gene material carried by chromosomes as a possible source of empirical basis for the monophyletic scheme results in complete failure," he continues.

"No transitional forms have been found in the fossil record very probably because no transitional forms exist in the fossil stage at all," he avers.

This, of course, is not the first criticism leveled at

Darwin's theory that has appeared in scientific literature. Through the years the theory has experienced repeated attacks and undergone numerous changes. Nevertheless belief in evolution survives.

But criticism of the theory of evolution does not necessarily mean that the critics are turning to creationism. Interestingly, in the paper under consideration, Professor Moore was striking a blow for creationism. He is a leader in the evangelically motivated Creation Research Society. In his paper he offered an alternative explanation for the varied life forms. He believes it reasonable to conjecture that life might have been created many times, not just once. Whereas Darwin held that life was formed only once, from which source sprang all the complex life forms in the world today. Professor Moore suggests that life may have occurred a number of times, each occurrence generating its own life forms.

Seventh-day Adventists believe that God created life many times over when he created the various plants and animals, and thus, in a sense, have a polyphyletic

(many phyla) explanation. A polyphyletic origin is what Professor Moore believes the fossil record and the chromosomal picture support.

The encouraging aspect of Professor Moore's contribution to the American Association for the Advancement of Science is that it shows scientists willing to listen to criticisms of their theories, no matter how well entrenched these theories may be. They have repeatedly modified or rejected their theories and conclusions. Hopefully, as they continue to do this, truth will be discovered. God is the author of both nature and the written Word.

"Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. . . . The book of nature and the written word shed light upon each other."—*Patriarchs and Prophets*, p. 115.

"Rightly understood, both the book of nature and the written word make us acquainted with God."—*Ibid.*, p. 599.

D. F. N.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

PLEA FOR CONSISTENCY

A writer noted that her reason for wearing a wedding band is that it is "a British custom" [July 1]. This is also an "American custom," but we American Adventists have been taught that we are to renounce this custom. Isn't it time we presented a united front on this question? Either all Adventists wear the wedding band, or all Adventists give it up.

If it is a sin to wear a wedding band in the United States, it is a sin to wear one in Great Britain. If it is not a sin to wear a wedding band in Great Britain, then it should not be a sin to wear one in the United States.

Where is our consistency?

NANCY ODOM

Anoka, Minnesota

PROTEIN INFORMATION

Re "Protein Correction" [Oct. 14]. A few years ago I was on a bland diet for 18 months. My doctor, a very reputable internist, had me write out what I ate during a one-week period. Upon adding up the grams of protein I had eaten in that period, he informed me that the food I had eaten that week didn't contain an adequate amount of protein. He informed me that I should eat about 70 grams of protein per day and that the only way I could do this would be to eat meat. Not wishing to eat meat, I calculated how much protein I could be getting from a variety of foods. Now I know that the food I eat every day contains about 70 grams of protein—all without meat.

A statement from the writings of Ellen G. White noting that a variety of fruits, grains, nuts, and vegetables constitutes an ade-

quate diet is convincing enough to a Seventh-day Adventist. Not so with people who are not members of our church. The REVIEW AND HERALD make available upon request a chart setting out the number of grams of protein contained in serving-sized portions of different foods? People in the field of nutrition might not think Seventh-day Adventists were so wild-eyed in their vegetarian ideas if Seventh-day Adventists could explain their position with generally accepted scientific terms.

CLIFTON D. ROYAL

Salem, Oregon

► *The General Conference Health Department recommends the publication, "Nutritive Value of Foods," Home and Garden Bulletin, No. 72; U.S. Dept. of Agriculture; Government Printing Office, Washington, D.C. 20402. Available at 30 cents each.*

FAITHFUL STEWARDS

When I read the article "Millionaire Minister" [Sept. 2], I thought about another "millionaire minister" in our church a long time ago. I also think that it is important to remember how I met him.

To be an Adventist in Germany years ago was not always as easy and simple as it is for some people today. My relatives and others said, "So, now you belong to the Adventist movement. Now you are a member of the American Adventist sect. Now you have to pay 10 per cent of all your income and your preacher will send your money across the ocean to America. Over there, the leaders of your new church will have a very good time. They will have a marvelous life. When they travel around the world they will dine and stay at the finest and best hotels and this all with your hard-earned money."

When I talked about this to my pastor, he said, "Don't believe it. These people are liars; I know better. After the first world war our brethren from America helped us in many ways toward a better life."

As to how our leaders lived I found out for myself at a time when our church had a big meeting in Stuttgart, Germany. The main speaker was Elder Spicer from Amer-

ica. I was a delegate from our conference. I thought that this would be the best time to find out for myself how my American brethren live abroad. Do they really waste our money and spend time at the finest hotels and have a marvelous time?

Our European preachers lived mostly in private homes at the convention to save money, but the American delegation was at a hotel. When Elder Spicer had to give a speech, I left the meeting and investigated the hotel where he lived. First, the hotel was very simple, just a regular traveler house. When the clerk showed me the room where he lived, I was ashamed about my suspicions. Here was a plain-looking hotel room, nothing else. There was a single bed, an old table, and the necessary night stand. This was all. Nothing luxurious, nothing extra. How could I believe those who were so critical of our American workers? Later, when I shook hands with Elder Spicer, I looked him straight in the eye and said, "Brother Spicer, I am proud of our American brethren, and I know what I am talking about"—and I almost cried. This I will never forget. I hope we will never give up the confidence we should have in our leaders. We have a good leadership, and we know what they are doing with all our hard-earned money.

KURT HAAS

Sacramento, California

NOT KIDS

I wish that adults would cease addressing children as "kids." Because the term is accepted is no reason for us to use it.

Christ said, "Suffer the little children to come unto me," not kids.

JOHN A. C. LIVERMORE

Nova Scotia

WORLDWIDE COVERAGE

The REVIEW every week is something I don't want to be without. How I thank God for those who see that we are not lacking in inspirational reading and worldwide coverage of church activities each week.

HELEN ALDRED

Pine Mountain Valley, Georgia

A NEW category of denominational employees, modern-day "Abram La Rues," has added another dimension to Seventh-day Adventist overseas missionary service. They pay their own travel expenses to their assigned area of responsibility. They receive no salaries. They earn no sustentation credit. They receive no fringe benefits. They are not named to any committees. For most of them there is little glory.

These unselfish men and women are called volunteers. They are the Adventist counterpart of the American Peace Corps workers.

In the Far Eastern Division a large number of these volunteers have made significant contributions to the task of giving the gospel message to the 450 million people of East Asia. And other volunteers are scheduled to come.

**THE
NAME
OF
THE
GAME
IS
VOLUNTEER**

By D. A. ROTH

Who are these volunteers? They are builders, teachers, pastors, secretaries, nurses, doctors, and technicians. Some are young. Many are older and supposedly retired. They come for periods of time ranging from a few months to two years.

For instance, there is Louis Thayer. Louis is a layman from Minnesota who has had years of experience in constructing buildings of many types. Recently he supervised the construction of a new auditorium and classroom wing of the Ayer Manis School in Sarawak.

Appropriations from the Far Eastern Division and the Southeast Asia Union covered building supplies but left no budget allowances for contractors, architects' fees, or incidental fees.

The Malaysian school, a training center for indigenous workers of the world's third largest island, runs on a shoestring budget. Principal Clifford Ortner credits volunteer Thayer with a "major contribution to the work of God in this needy area of Sarawak."

In addition to the school project, Mr. Thayer also built a number of small churches and lamb shelters (a simple but substantial wooden structure used to house the children's Sabbath school departments in areas where better buildings are not available). Funds from the fourth quarter's Thirteenth Sabbath Offering overflow of 1971 will help finance the construction of more lamb shelters.

Also in Sarawak is another volun-

D. A. Roth is assistant secretary of the Far Eastern Division.



Above: Dr. and Mrs. R. W. Spalding are in their second year as volunteer workers in the Far Eastern Division. Right: Ray Hall, a volunteer in the Sarawak Mission, endeavors to start a balky engine.

teer, a much younger and more inexperienced man, but one with the same kind of eagerness that filled Louis Thayer with enthusiasm to go overseas. Ray Hall is a Walla Walla College student, who is spending a year with his uncle, Richard Hall, Sarawak Mission president, helping to build lamb shelters.

A few weeks ago E. W. Tarr, secretary of the General Conference Bureau of Public Relations, and I joined Pastor Hall in a rather adventurous trek through the rain forests to visit the place where Ray was chopping down trees and cutting them into boards. After slipping and sliding for nearly an hour over rough log walks in the murky jungle, we came suddenly upon a small clearing. Ray and a Dyak worker, Pastor James Maung, were pondering a motor problem in their portable power saw contraption. Within a short time Elder Hall (who also pulls teeth, flies airplanes, preaches, and runs a 3,000-member mission) had the motor humming again. I watched in fascination as the saw whizzed through the log, fashioning a board for another lamb shelter.

Arthur Anderson and O. J. Fields are retired builders from California. They heard from friends in Guam of a real need for builders on the island of Babelthup in the Far Eastern Island Mission. Subsequently, a brand-new school and training center arose out of the jungle with the help of these two dedicated workers.

In Hong Kong volunteers have been the key factor in getting the division's twenty-first hospital to function properly. A half-dozen nurses, a secretary, and a laboratory worker joined workers



from five Oriental countries in manning the new 150-bed medical facility for Hong Kong, one of the most fascinating cities in the world.

An Opportunity to Contribute

This new category of denominational employees, called the Adventist Volunteer Service Corps, was brought into existence by a 1968 General Conference Autumn Council action. The action of the General Conference was taken, says President Robert H. Pierson, to meet a demand by many loyal and selfless men and women in many parts of the world, especially in North America, who wanted to make a contribution to the Lord's work but did not want to become regularly paid employees.

Some of the volunteers are people past retirement age who still have enough vigor to work. Others are spouseless or tired of materialism: they want an interlude overseas in order to redirect objectives in life. Others want to fulfill a lifelong ambition to have part, at least for a while, in God's work in an overseas field.

And some, especially youthful applicants, want adventure and excitement. There's plenty to be found in East Asia. Harnessed the right way, zeal and eagerness are being translated into solid and lasting contributions.

The volunteer program supplements the student missionary program, which has been in operation in the Far East since 1959. The nine volunteers, with several more scheduled to come in the next few months, are in addition to 69 student missionaries from 12 colleges now serving in the Orient.

A few months ago the General Conference opened the door for another category of volunteer worker—the regular church worker who has completed

40 years of service and is on sustentation and Social Security. Up until mid-1971 a retired worker could not receive his sustentation check in any country except his homeland. In 1971 this policy was changed in the light of pressing needs for service by experienced and mature workers who still have energy and wish to continue active work for God.

The first General Conference-approved person under this new plan is now serving in the Far Eastern Division. He is Edward J. Barnes, of Orlando, Florida, who recently retired from his office as educational superintendent of the Florida Conference. He is now serving as educational consultant for the Far Eastern Division, in which position he has agreed to serve for two years. For the first six months of his service in Singapore he fills the gap while Dr. Boyd Olson, division educational secretary, is on furlough.

At this writing Elder Barnes is conducting teachers' institutes in two Indonesian unions. His wife, an experienced elementary teacher, was called as a regular single overseas worker and teaches grades five and six in the Far Eastern Academy elementary school.

"Plenty of Places for Workers"

According to General Conference officers who visited the Far East for year-end councils and committees, there are "plenty of places around the world where we could use the services of experienced pastors, administrators, teachers, and other types of workers." The General Conference will be glad to consider qualified persons interested in filling a need in a foreign field for a short period of time. In the Far Eastern Division teachers are needed to fill in for a missionary on a year's furlough and study leave. A half-dozen men could be used to solicit funds for badly needed hospital projects in several areas of the division. Because the recent currency crisis wreaked havoc with the budget for 1972, we had to slice off 11 full budgets at division council time.

The question is often asked, "Can these retired workers make the adjust-

ment to living overseas and then actually make a contribution to the work?"

To answer that query, consider Daniel Venden as an example. After a long and distinguished career as evangelist, pastor, administrator, and teacher, this white-haired energetic man of God retired from active service several years ago. In 1969 he and his wife made a trip to the Orient to visit their daughter, Mrs. G. C. Ekvall, wife of our division's secretary of health. While he was in Singapore a need arose for a pastor and Bible teacher at Southeast Asia Union College while Ralph Neall completed work on a degree at Andrews University. Elder Venden responded to this challenge and served as acting pastor and teacher for this year. He lived next door to me in Singapore, and it was very evident that he was busy every day and almost every evening.

R. H. Libby, a retired pastor in Fresno, California, stopped construction on a house in California to fill an urgent need for a teacher at Philippine Union College. His years of experience as pastor and teacher were exactly what was needed at a very critical time at this large school.

Ed Moore is 50 years younger than either Elders Venden or Libby, but he is also making a contribution. After serving a term of service as a student missionary in Indonesia, Ed went back to Pacific Union College and completed work for his degree. Now he is an Adventist Volunteer Service Corps worker in Pusan, Korea, where he directs a new English language school.

Mrs. E. Carpenter's husband is in United States military service in Okinawa. Recently she was given status as a volunteer worker for our medical center at Naha, Okinawa.

In Hong Kong, in addition to a num-



Above, left: Ed Moore, a volunteer in Korea, consults with E. W. Tarr (right), GC Public Relations director, and D. W. Inggs, dean of the Korean Union College. Right: Elder and Mrs. D. Venden spent a profitable year teaching in Singapore.



Volunteer nurse Marilyn Bennett (right) ministers to a dying Vietnamese soldier. She is assisted by a Vietnamese nursing student.

ber of volunteers already mentioned, Ezra Longway and R. M. Milne have raised several million Hong Kong dollars for our new hospital.

Ninety-three-year-old Dr. Harry Miller is the veteran of all our volunteers. Next year he will round out 70 years of service to the people of the Orient. Dr. Miller has no other objective than to continue his service to the people and area he loves despite the fact that he is 28 years past "official" retirement age.

There are many others we might mention of which, in the words of Hebrews, "time would fail me to tell."

Becoming a Volunteer

The General Conference has set up the machinery to handle volunteer workers. Overseas divisions send to Washington, D.C., the names of places where needs exist. This list is matched with the growing number of people who write to inform the General Conference that they wish to be placed as a volunteer. The secretarial office checks out each name carefully and then corresponds with the overseas division regarding the details of the task to be done. Then the treasury office makes arrangements for passports and visas and even makes reservations and buys the tickets when the volunteer supplies the check necessary to cover the trip. Each volunteer is covered with insurance. A physical examination is required.

Those who serve in the AVSC are responsible for paying their own round-trip transportation expenses and the cost of passport, visas, and inoculations. They are not to be sponsored by any church, group, or MV Society, as in the case of the regular college student missionary. They serve on an individual, self-sustaining basis.

The General Conference pays the charges for a physical examination and all health, accident, and floater policy insurance premiums for the AVSC worker. No salary will be paid, but overseas divisions will provide food, lodging, and transportation within the field of service.

Not every volunteer is accepted, of course. Duane Johnson, Far Eastern Division affairs secretary at the General Conference, states: "We try to be as selective in the appointment of volunteer workers as we are in the appointment of regular workers. This is necessary in order to have the very best persons available for the work that needs to be done. If a qualified worker is available, all he has to do is write the secretarial office of the General Conference in Washington, D.C., and inform us of his interest and qualifications, and the ball starts rolling."

In the Far East and around the world, this new category of worker—the volunteer—is making a mark in the almost overwhelming task of giving the gospel to millions of people who do not have a knowledge of the saving power of Jesus Christ.

The Middle East Union Mission's First Biennial Council

By M. S. NIGRI

The first biennial council of the Middle East Union Mission was conducted in a hotel on the beautiful mountain of Bekfaya, near Beirut, Lebanon, November 15 to 21. It was my privilege to represent the General Conference during these meetings, in company with representatives of the Afro-Mideast Division.

The Middle East Union Mission is both old and new. It is new in the sense that it was organized less than a year ago as a union within the new Afro-Mideast Division. That division was formed when three African unions (Ethiopian, East African, and Tanzanian) were added to what was the Middle East Division. Actually, the Middle East Union Mission is what was the Middle East Division. It covers 17 countries and parts of three continents (Europe, Asia, and Africa). Beginning with Turkey, part of which is in Europe, it includes territory as far east as Iran. It takes in the entire Arabian peninsula and ends with Sudan, Egypt, and Libya. The island of Cyprus is included. Israel is part of the new Euro-Africa Division. This union is one of the largest and most extensive in the world with respect to population and territory. When we think that this union has 150 million inhabitants who need to be evangelized and that we have only 40 churches, 217 workers, and 3,869 members in the entire union, we begin to realize what a task we have before us.

"If Not Now, When?"

"The size of the task forces us to think big; the demands of the times compel us to act with urgency," said Kenneth Oster, one of the union's missionaries. Then he asked, "If not now, when? If not we, who?"

In answer to this question Robert Darnell, the union president, said: "We believe the time is now. The reorganization of the work in this territory has given us an opportunity to lay new plans to reach the non-Christian population. Even while we are meeting here new congregations are forming. In southern Iran R. M. Massey is bringing together new converts in Abadan. In Bekfaya, just a few miles from Beirut, J. W. Whitehouse has a new group meeting every Sabbath. Najeab Azar is working at Zerqa, Jordan, and has a

fine group of new believers. The work is spreading in Cyprus. We have appointed a research and evangelism team for the Moslem work. The name of this group, headed by Elder Oster, is TEAM (Thrust for Evangelism Among Moslems)."

This team is composed of five men who are working on various projects to reach the Moslems. Soon the first recorded Adventist message in the Turkish language will be ready. Manuk Benzatyán has prepared 12 45-minute cassettes, each of which includes a children's story, a health talk, and an appropriate religious message. These cassettes may also be used by ministers and laymen for Turkish immigrants in Europe.

Jack Bohannon is preparing a set of 52 lessons for a self-help group study program. Harly Bresee has prepared a series of 24 pamphlets using material from Islamic literature. Salim Majeed is a specialist in personal work among Moslem youth from Iraq. He has already written 800 personal letters to prospects. And Kenneth Oster is planning a number of public evangelistic campaigns in 1972.

"Evangelism Is the Key Word"

"Evangelism is the key work in the Middle East Union," said the union president. He reported that 33 major evangelistic campaigns had been conducted in 1971. Large campaigns are planned for Teheran and Cairo in 1972. Manoug Nazirian, the union secretary, reported 593 baptisms from January, 1970, to September, 1971.

M. E. Lind (left), president of the Afro-Mideast Division, discusses evangelism plans in Beirut with Robert Darnell, president of the Middle East Union Mission.



M. S. Nigri is a general vice-president of the General Conference.

They expect a great increase in baptisms in the future. The Middle East Union Mission is leading the other unions in the division in per capita tithe and mission offerings, reported Rafic Issa, the union treasurer.

New countries are also being entered. A worker has been sent to Kuwait, where a small new group is being organized. Last summer Michael Katrib was sent to Qatar and Bahrein to visit people interested in the Voice of Prophecy and those who subscribe to one of our magazines. At the Tripoli International Fair, held in Libya in March, 1971, we had a 20-day display during which temperance films were shown continuously and 50,000 pieces of literature were distributed at the same time. More than 2,000 persons requested the health course.

The huge country of Sudan has no Seventh-day Adventist work. However, plans have been laid to begin work there. The next Thirteenth Sabbath Offering overflow that goes to the Afro-Mideast Division will be used to open our work on the Sudan-Ethiopian frontier.

Our people in the Middle East Union Mission are faithful in the various ways they are called to witness. Elie Abdul Nour, a 65-year-old worker in the Middle East Press in Beirut, distributes every week more than 500 pieces of literature in buses, taxis, on street corners, and other places. He also conducts three cottage meetings and pays for 25 subscriptions of the Arab magazines, *Call to Health* or *Hope*, for his friends.

A young ninth-grader witnessed in another way. She was forced at gun point by her own parents into the examination room one Sabbath. But in spite of this she would not write the examination and had the courage to turn in a blank paper to her teacher.

Our 212 brethren in Syria have stood by faithfully in spite of imprisonment and persecution. In that country our work does not even have official authorization to operate.

Encouraging Growth

We are witnessing an awakening in Egypt. More than 2,330 of the some 3,860 members we have in the Middle East Union Mission live in Egypt. In 1966 Egypt had only 900 members. In 1971, 11 evangelistic series were held there, and 119 persons were baptized. In October, 1971, Dr. H. N. Sheffield, the Afro-Mideast Division health secretary, conducted a Five-Day Plan in our center in Cairo. The average attendance was more than 700. There was excellent coverage in the Cairo newspapers—one day a half page in one paper. A TV producer gave a 10-minute personal testimony during his program. Later, a 20-minute TV interview was filmed and broadcast.

The 70 delegates present re-elected the union departmental secretaries, the officers of four fields and the union, and Middle East Press board members.



Banner held by delegates to the Thailand Youth Congress conducted in Bangkok, says in the national language: The Advent Message to All the World in This Generation.

THAILAND:

Many Attracted to Youth Congress

The largest Adventist gathering in the history of Thailand took place last fall when some 800 persons attended the Sabbath service of the Thailand Mission youth congress. The service was held at the Ekamai Adventist School in Bangkok.

The congress opened on a Wednesday evening. The service was planned to challenge the Adventist youth of Thailand to greater attempts to evangelize the 35 million Buddhist inhabitants of the country. Adventist work began in Thailand in 1917 when a colporteur from the Singapore mission school discovered a group of Sabbath-keepers in Bangkok. Today there are 1,850 Seventh-day Adventists in Thailand. However, only 11 of the 71 provinces of the country have been entered. As a part of MISSION '72 the youth were encouraged to go into unentered areas with the gospel—distributing literature, conducting Bible studies, and holding Voice of Youth campaigns.

In order that as many of our Bangkok church members as possible might attend, the congress was held Thursday night in the new Bangkok Chinese church. The Friday evening service was moved to the Bangkok Sanitarium and Hospital church. The hospital Week of Prayer had just concluded, and the

delegates were happy to learn that seven Buddhist nursing students and hospital employees had accepted Christ and joined a baptismal class. The Week of Prayer speaker, Richard McKee, publishing secretary for the Southeast Asia Union, reported that this was the largest group of Buddhists to accept Christ thus far during such a Week of Spiritual Emphasis at the hospital.

The congress included workshops on Pathfinder and senior youth leadership, recreational planning, and Christian witnessing. An Investiture service for both JMV Classes and Master Guides was also conducted. A large number of musical groups participated, including a special congress orchestra and choirs and other musicians from the Ekamai Adventist School. Five student missionaries currently working in Thailand were present to assist in the program.

On Sunday, six Pathfinder Clubs gave a demonstration of outdoor skills. All of the clubs came complete with regulation uniforms, insignia, and Pathfinder flags, an indication of how well the Pathfinder Club program has developed in Thailand.

A. V. Pangan, youth director for the Thailand Mission, was in charge of the program. Among the featured speakers at the congress were Bob Jacobs, Far Eastern Division MV secretary; Bernie Donato, Southeast Asia Union MV secretary; Palmer Wick, president of Thailand Mission; and the writer.

JOHN HANCOCK
MV Secretary

CALIFORNIA:

Generous LLU Hospital Act Earns Appreciation

A generous act by the manager and surgeons of the Loma Linda University Hospital has resulted in a liberal Ingathering donation and a contact for Bible studies.

During the recent Ingathering campaign one of our health and welfare leaders and I ingathered in the town of Joshua Tree, California. One of the places we visited was a filling station that had opened since last year's campaign. The wife of the manager was in at the time.

I began my canvass with the health approach, as I usually do, but when I mentioned Loma Linda Medical Center, the woman stopped me. She said, "Loma Linda doctors saved my husband's life. There is no place like Loma Linda! My husband had stomach trouble for years. We took him to several hospitals where the surgeons removed his stomach piece by piece. They also took our money, more than \$7,000. Finally, after spending all of our money on my husband, we heard of Loma Linda. I telephoned the hospital and explained my husband's case and our financial predicament. 'I have no money, but will you take him as a patient?' I asked. The manager of the hospital said, 'Yes, bring him tomorrow afternoon at three o'clock and don't worry about the money.' As for the payments, they made it possible for us to pay the bills as best we can." Then she said, "Wasn't it wonderful for the Loma Linda Hospital to do this for us strangers?"

The woman gave a fine Ingathering donation. She then remarked that she had been tithing her money and asked if we would be willing to take her tithe.

This woman and her family are now receiving Bible studies.

W. H. MCGHEE
Pastor, Yucca Valley, California

VENEZUELA:

Ingathering Letter Brings \$4,600

An Ingathering letter to a Venezuelan advertising agency during the Ingathering campaign of the East Venezuela Mission resulted in an opportunity to tell of the welfare work of Adventists on TV and a check for the equivalent of US\$4,600.

Toward the close of the mission's Ingathering campaign, in June, 1971, I remembered that the advertising agency occasionally donated cash to nonprofit organizations. So I decided to write a personal letter to the company. Briefly I explained the work of Adventists in Venezuela in supporting schools among the Indian tribes of the Gran Sabana, as well as in developed

areas. I wrote about our medical dispensaries, making reference in particular to the Caracas Adventist Dispensary, which for 30 years has served the people of that city. In the letter I mentioned our need for aid to continue with our local welfare program.

About a month later I received a telephone call from the agency. "Mr. DeAngel, we would like to meet you. Please come and see us."

At first I was somewhat perplexed because I had forgotten my letter to them. When I arrived at their office I was told, "We have received your correspondence on behalf of the Seventh-day Adventist Welfare Services. Some of our board members are acquainted with your dispensary here in Caracas and know that you are doing a good work to help our people. For this reason our board of directors has agreed to grant you a small donation for your program. And, Mr. DeAngel, as you perhaps know, we have a television program. We would like you to be prepared to represent the Seventh-day Adventist Welfare Service on our next program. If we have time, we may give you the opportunity to say something to our audience."

The program was scheduled for 11:00 A.M. Sitting in the studio were 15 persons representing various organizations, most of which were Catholic. During the program opportunity was given to three persons to report on their work. I was one of them.

After the reports a check was presented to each of us. Great was my surprise when I saw that ours was for Bs.20,000 (US\$4,600).

ISMAEL DEANGEL
Secretary-Treasurer
East Venezuela Mission

WEST GERMANY:

Evangelistic Center Dedicated in Hamburg

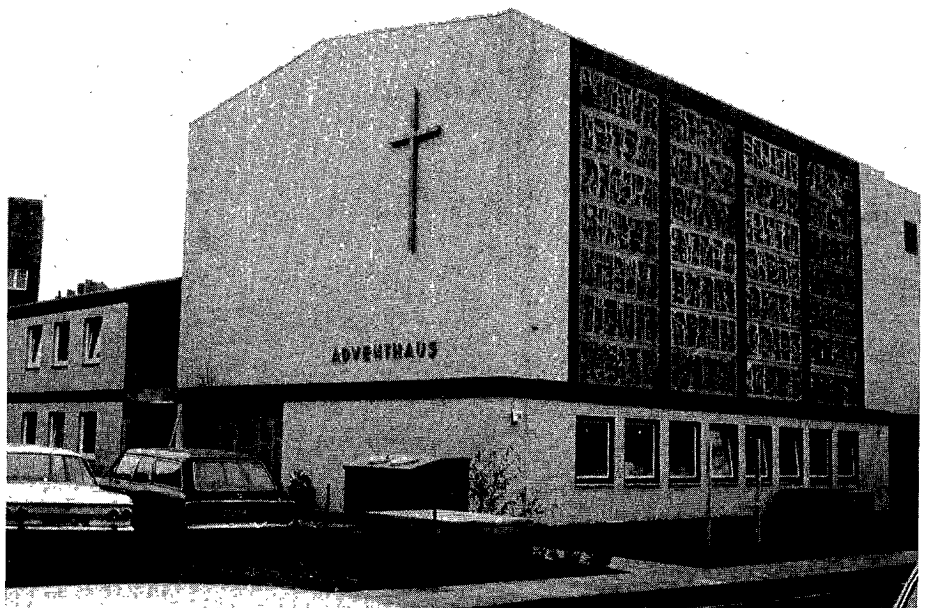
For the first time since World War II, Hamburg, West Germany, has a Seventh-day Adventist evangelistic center and a church home for the 200 members who previously met in three less than satisfactory places of worship. The building was dedicated on December 18, 1971. Ernst Denkert, president of the West German Union, was the speaker for the dedication service.

The wood-paneled sanctuary, seating 300, has four large stained-glass windows. In addition to the sanctuary there are smaller rooms for children and for other uses. Joined to the center is a wing that houses the offices of the West German Union and several apartments.

The day after the dedication, the new church was open for public visitation. Some 150 non-Adventists viewed the building. By the use of films, slides, and an exhibition, these visitors were acquainted with the work of our church in Hamburg and throughout the world. Nearly 1,000 pieces of literature were distributed. Some of the visitors who attended the open house attended services the following Sabbath.

The building of the new center was made possible by the giving of the members in the Hamburg area and by the Thirteenth Sabbath Offering overflow of December, 1967. Because of certain problems involved in building, the actual construction program did not begin until December, 1969.

E. KOEHLER
Editor
Hamburg Publishing House



Hamburg, Germany's, attractive first evangelistic center since World War II has a wing (left) that houses workers' apartments and offices of the West German Union.

Prohibition in Gandhi's Gujarat

By LAURENCE A. SENSEMAN, M.D.

It has been said repeatedly that prohibition cannot succeed anywhere in the world. This is not true, as a visit to India's Gujarat State, where Mahatma Gandhi was born, will prove. And if you want to ask questions about it while you are there, the man to see is P. B. Patwari, a leading advocate in Gujarat. Prohibition is just one of Advocate Patwari's many civic interests in his desire for the betterment of his state. While we were in India he invited the writer and his wife to visit his state and see for ourselves, firsthand. What we saw surprised and pleased us.

A visit with Hitendra Desai, chief minister of the state legislature in Ahmedabad, capital of the state, would convince anyone that Shri [Mr.] Desai and his party are one hundred per cent for prohibition. Likewise the opposition party is for prohibition in Gujarat. The members of the state legislative body that we spoke with were solidly behind the existing measures to enforce prohibition. We saw the Minister of Prohibition, Shri Shantilal Shaw, in his office. His enthusiasm for the success of the program was evident.

The Minister of Health, Shri Iatesanker Gaikwar, told me that prohibition is working in Gujarat. He said that the still-present influence of Mahatma Gandhi is, without a doubt, the motivating force behind the movement.

In Ahmedabad we visited with the social workers who are directing the state prohibition program at the grass-roots level. These workers are energetic and are eager to learn how better to serve the people of their state in any way that will enhance the prohibition program. Their active leadership has given a real thrust to the program.

The various and novel approaches used by them impressed us with their sincerity and devotion to their work. Their use of mass educational programs for the children through films, posters, lectures, plays, dramas, pledges, and other methods are showing tangible results.

We traveled throughout Gujarat with Advocate Patwari and Shri V. Patel, Director of Prohibition and Excise. Shri Patel is as enthusiastic in his support and implementation of the state program as is Advocate Patwari and is seeking new methods to improve and implement it.

Burning the "Giant Alcohol"

We saw evidence of this when we visited the village of Rokanpur Taluk Kold, near Ahmedabad, about four-thirty one afternoon. Seated in the hot sun were 1,200 to 1,500 men, women, and children at a prohibition rally. During the well-managed program the children were invited to come to the stage and take the pledge not to use alcohol. At the conclusion of the program the burning in effigy of "Giant Alcohol" was a delightful interlude for the younger set. The enthusiasm manifested by all the people was evident. That alcohol was not a welcome guest in Rokanpur was certain. We hope the attitude will be permanent.

South and east of Ahmedabad is the large city of Baroda. The mayor, a Dr. Patel, acted as my interpreter

Laurence A. Senseman, who spent some time at Vellore Medical College, India, is medical director of the mental health unit, Glendale Adventist Hospital.

at a public meeting of prohibition workers. With the type of leadership that I found at that meeting, I am convinced that prohibition is succeeding and will continue to succeed in that place. These leaders realize the importance of a continuing program of public education and indoctrination to maintain the progress currently being enjoyed.

South of Baroda is Surat, where an Adventist hospital is situated. South of Surat is the city of Bardoli. There we met in a school with a group of some 300 students who responded to our talks in a very positive way. The faculty and student body are working for prohibition.

One night in the town of Mankva we had a crowd of 3,000 people meet for a temperance rally. Where else but in Gujarat could one assemble 3,000 people for such a reason and hold their interest for several hours until the speakers arrived? We had never witnessed such enthusiasm for the plays, dramas, and speeches presented. Nor were we prepared for the pleasant reception we received. A demonstration such as this, we were told, could go on for hours—all in the interest of prohibition.

A meeting on a Saturday night in Tagore Hall, named in honor of Rabindranath Tagore, one of India's great poets, was a thrilling experience. A large crowd came out to hear the governor of Gujarat, Shriman Narayan, talk about temperance. At the end he received a tremendous ovation. His personal example of total abstinence has a telling influence on the public. Shri Narayan, who was formerly India's ambassador to Nepal, told us that he never served any alcoholic drinks at social functions, nor did he feel that this in any way isolated him from his fellow diplomats.

As a token of appreciation for what had been done in her town to clean up alcoholism, a woman prohibitionist brought to the platform figures representing Lord Krishna and presented one to the governor and one to Mrs. Senseman and me.

Dedicated Prohibitionists

During our 1,500 kilometers (approximately 950 miles) of travel throughout Gujarat we were met everywhere by a corps of dedicated prohibition workers who believe in, and wholeheartedly support, the state prohibition program. I am sure there are areas in which enforcement of prohibition breaks down. This occurs in any area where attempts are made to control people by legislation. Nevertheless, we witnessed an honest attempt to create a climate of individual prohibition through various educational means and at all levels of society in Gujarat. And, in the main, the attempts are successful.

Recently Indian Prime Minister Indira Gandhi said in a private communication, "I am convinced that prohibition has done good wherever it has been enforced in India. However, as you know, it is not a matter within the competence of the Centre [central government]. What is needed is public education, and the strong growth of public opinion, in favor of prohibition."

One paper quoted me as saying at a press conference "India can lead the world in keeping a dry law." I believe this. India has the working force, the legislative climate, and the backing by state leadership to accomplish this task.

World Divisions

AUSTRALASIAN DIVISION

✦ The division executive committee has approved a plan of reorganization of the Australasian Division mission territories. The new union boundaries will coincide in many cases with political influences and lines of communication.

✦ Ricky Hatch, a layman volunteer engineer who spent six months at Ambunti on the Sepik River, New Guinea, preparing a medical houseboat for the mission, has returned to Western Australia.

✦ Mount Diamond (formerly Bautama) Central School, Papua, which is being relocated with the help of a recent Thirteenth Sabbath Offering overflow, is to be upgraded to full high school status. An agricultural course is also being offered in 1972.

✦ R. K. Wilkinson, formerly deputy principal of Fulton College, Fiji, has been appointed principal of Sonoma College, New Britain. Sonoma is the senior educational institution serving the Bismarck-Solomons and Coral Sea Union missions.

✦ G. W. Maywald, Australasian Division lay activities secretary, reports that the Trans-Tasman Union Conference has 1,870 laymen engaged in soul-winning activities. More than 7,200 laymen are active throughout the division.

✦ One hundred and seventy faculty members and students participated in a laymen's Bible summer school recently concluded at Avondale College. Several members of the division staff participated as guest speakers.

M. G. TOWNEND
PR Secretary
Australasian Division

FAR EASTERN DIVISION

✦ Two hundred eighty-one persons were baptized at Mountain View College and the nearby community during 1971. One fourth of this number were college students. The remainder were the result of the work of ministerial students in more than 30 barrios near the college. Each Sabbath approximately 150 students leave the campus for missionary work. Numerous branch Sabbath schools, Bible studies, baptismal classes, and public meetings are conducted each week.

✦ A girls' trio from Mountain View College were guests recently of the North Philippine Union Mission while they recorded 300 songs for the Voice of Prophecy. The trio sang in six languages: Tagalog, Ilocano, Bicolano, Pampango, Pangasinan, and Ibanag. Their music will be aired over 12 stations in the Philippines in the months to come. C. A. Galang is speaker of the Voice of Prophecy in the North Philippine Union.

✦ The new mission office of the Negroes Mission of the Central Philippine Union was opened at Bacolod City recently. Some 500 visitors and guests attended. E. A. Capobres, retiring union president, gave the dedicatory message. Negroes Mission has the largest membership of the Central Philippine Union Mission—11,000.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Dr. Carlos Dorado, who operates two clinics in Maracaibo, West Venezuela, has won eight persons as a result of his witness.

✦ Seven nurses were graduated at the Nicaragua Adventist Hospital, La Trinidad, Nicaragua, December, 1971.

✦ Hubert E. Thomas was ordained in the Georgetown church, Grand Cayman, West Indies, January 15.

✦ Eighty-five persons received Voice of Prophecy graduation certificates at Oaxaca, Oaxaca State, Mexico, recently.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Literature evangelists in the Greater New York Conference delivered more than \$204,500 worth of literature in 1971. This is a gain of almost \$74,200 over 1970. It was the highest sales record made by bookmen in the history of the Greater New York Conference.

✦ A family has been reunited, and two people are preparing for baptism, as a result of the quiet witness of Adventist youth at The Catacombs, Manhattan, New York City.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Nineteen seventy-one baptisms in the Ontario-Quebec Conference were the highest in the history of the conference. Membership at the beginning of January, 1971, was 6,026; at the end of December, 1971, it was more than 6,500, making a net increase of 474 members. The conference is aiming for 800 baptisms during MISSION '72.

✦ Michael Stevenson, associate secretary of the Missionary Volunteer Department of the General Conference, was a visitor and speaker recently on the campus of Canadian Union College in Lacombe, Alberta.

✦ Pupils of the St. John's, Newfoundland, Academy have organized a Voice of Youth program and are holding meetings in several communities of the

area. The majority of the students are non-Adventists. They report a very favorable response.

✦ E. J. Parchment, pastor of the two churches of the West Toronto district, baptized 100 persons in 1971. In all, 109 members were added to the churches by baptism and profession of faith during the year. The total membership of the churches is 640.

THEDA KUESTER, *Correspondent*

Central Union

✦ Kansas Conference publishing department secretary Paul L. Jensen reports that \$253,000 worth of literature was delivered during 1971 by 16 conference literature evangelists. The goal for 1972 is \$350,000.

✦ Ten new members were recently added to the small group of Adventists in Rawlins, Wyoming. Between 30 and 40 people are now meeting in rented quarters each Sabbath.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Cumberland, Maryland, church has purchased 15 acres of land for development of a new school site. The property includes four acres of level land and 11 acres on a wooded mountain located near a freeway in a newly developing area.

✦ Six people were baptized recently as a result of evangelistic meetings held by St. Clare Phipps in the Kimball, West Virginia, church. He was assisted by Meretle Wilson, associate pastor of the West Virginia district.

✦ Workers of the Chesapeake Conference met recently at the Spencerville, Maryland, church. Participants in the meetings included E. E. Cleveland, associate secretary of the General Conference Ministerial Association; Adlai Esteb, retired General Conference worker; and Fordyce Detamore of the Voice of Prophecy.

✦ The New Brunswick, New Jersey, Spanish church was recently organized with more than 30 members.

✦ Rallies were held recently in Akron, Lancaster, Cleveland, and the Dayton-Kettering area to finalize plans for Ohio's MISSION '72 program. Participating were Gordon Dalrymple, of Faith for Today; J. R. Spangler, associate secretary of the General Conference Ministerial Association; Philip Follett, Ohio Conference president; Joel Tompkins, Ministerial Association secretary of the New Jersey Conference; and Charles Brooks,

a general field secretary of the General Conference.

† Pennsylvania Conference literature evangelists recently received Columbia Union's top sales trophy from W. A. Higgins, associate secretary of the General Conference Publishing Department. Sales by the bookmen in 1971 totaled more than \$672,000.

† Mrs. James Frymire, food-service director at Blue Mountain Academy, Hamburg, Pennsylvania, was recently installed as president of the Adventist Association of Food Directors at the national convention of the Hospital, Educational, and Institutional Food Service Society held at Fort Lauderdale, Florida.

† A new Community Services center was recently opened by the Beltsville, Maryland, church. Mrs. James Record is the director.

† E. M. Hagele, Potomac Conference secretary-treasurer, reports tithe for the conference during 1971 amounted to more than \$3,853,000, a gain in excess of \$268,000 over 1970.

MORTEN JUBERG, *Correspondent*

Lake Union

† More than 100 Wisconsin workers and their wives met at River Pines Community Health Center at Stevens Point, Wisconsin, for a spiritual retreat early in January. Wisconsin Conference president Kenneth Mittleider reported 353 baptisms in 1971, a tithe increase of more than 13.5 per cent over 1970, and sales by Wisconsin literature evangelists up more than 52 per cent over the previous year.

† Capping and consecration services for 24 sophomore student nurses were held at Andrews University on Sabbath afternoon, January 15. The students represented nine States and Jamaica. Ed Webb, youth activities leader of the Lake Union, was the speaker.

GORDON ENGEN, *Correspondent*

North Pacific Union

† An eight-lesson class in health and food preparation was conducted at the Presbyterian Center, Salmon, Idaho, September 11 to November 11. The classes were taught by Mrs. Harold Dawes, R.N., each Thursday evening. Average attendance was 30 to 45, many of whom were non-Adventists. Twenty-one completed the class requirements and received certificates.

† During the month of December, Walla Walla College's Kenneth R. MacKintosh, chairman of the art department,



Six Baptized on Guam

Six people on the island of Guam, four of whom are pictured, were recently baptized in the Pacific Ocean by the writer. The baptism was the climax to a special Week of Prayer.

KEITH HASSINGER

Pastor

Mariannas Islands

gave a religious-art show at Walla Walla's Carnegie Center. The show consisted of some 13 drawings, ten paintings, and 16 prints.

CECIL COFFEY, *Correspondent*

Northern Union

† During the past year Cedar Rapids, Iowa, church members distributed 17,000 pamphlets, most of which were given out on a systematic weekly basis. Each week the pamphlet "Good News" is received by 1,100 homes in Cedar Rapids.

† The Osceola, Iowa, church observed its one hundredth birthday on December 18, 1971. E. L. Marley, Iowa Conference president, was the speaker. The church building was erected in 1871 at a cost of about \$2,000.

† Fifteen people were recently baptized in the Hampton, Iowa, church following meetings held by Conference Evangelist Robert Boggess, assisted by Gary Jensen and Jerald Hurst.

L. H. NETTEBURG, *Correspondent*

Pacific Union

† The Southeastern California Conference held a two-day spiritual retreat at Pine Springs Ranch, January 9-11. The time was spent in an earnest search for an infilling of the Holy Spirit. R. R. Bietz, a general vice-president of the General Conference; George Vandeman, speaker and director of *It Is Written*; and Morris Venden, Riverside, California, pastor, led out in the presentations. On the closing evening the conference

president, M. L. Lukens, led out in a candlelight communion service.

† The Association of Seventh-day Adventist Social Workers, with headquarters in Loma Linda, California, was recently incorporated in California. According to the president, Juan Cabrera, the purposes of the organization are to foster communication among Adventists engaged in social work, to assist church-related institutions in obtaining and utilizing qualified social workers, to assist and encourage church members in their endeavors to use their professional skills in their local church programs, and to cooperate with allied professionals, including the ministry, toward the advancement of the individual and family life of Seventh-day Adventists and other interested persons.

† Glendale Adventist Hospital, Glendale, California, has opened a new 67-bed critical-care center, situated atop a multilevel parking structure. The new building adds more than 151,000 square feet of space to the existing medical complex and brings to 431 the number of beds available.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

† Lay activities and Sabbath school secretaries from the unions of North America attended an annual advisory council at Dallas, Texas, January 17-28. V. W. Schoen and Fernon Retzer, General Conference lay activities and Sabbath school department secretaries, respectively, led out in the council.

† Texico Conference literature evangelists had a sales gain of \$9,000 in 1971 over 1970. They also enrolled 602 people in Bible correspondence courses and 19 contacts were baptized. The conference's publishing department has set a goal of \$125,000 in sales and 25 baptisms for 1972.

† Regular and licensed literature evangelists of the Texico Conference converged on Tampa, Texas, January 24-28, for a group canvass as a preparation for Tampa's MISSION '72 program, which is to begin on March 4. Simultaneously, a Five-Day Plan was conducted by Wilbur Burton, Texico MV-education secretary.

† James V. Scully, an associate secretary of the General Conference Religious Liberty Department, recently spent two weeks in the Southwestern Union in connection with the promotion of *Liberty* magazine.

† The Texico Conference has reached the Ingathering Vanguard goal for the seventeenth consecutive year. This year the conference's laymen and ministry raised a total of more than \$81,000. The per capita was \$26.55.

J. N. MORGAN, *Correspondent*

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NOTICES

Literature Requests

When name and address only are given, send general missionary supplies.

Africa

Charles Keya Ongera, SDA Church, Nyamemiso, Kenya, East Africa.

Ghana Conference of SDA, Box 480, Kumasi, Ghana, West Africa.

North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia, Africa: *Guide, Little Friend, Review*, books.

Burma

Kai Za Dal, SDA Bible Seminary, Mosokwin, Myaungmya, Burma.

Germany

Pastor Edward Koch, 635 Bad Nauheim, Karlstrasse 39, Germany: *Review, Signs, Listen, Liberty, These Times, Insight, Guide, Little Friend, Primary Treasure*, memory verse cards, *Quarterlies, Workers, Life and Health*, small books.

India

W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins, *Workers*, magazine pictures of fruit, vegetables, flowers, animals, birds, churches.

North America

Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.

James Allen, Route 2, Box 264, Kingstree, S.C. 29556: *Worker, Quarterlies*, Bibles, books, magazines, songbooks, cards, tracts, pictures.

Robert M. Hartfeil, 656 East 43rd Ave., Vancouver 15, B.C., Canada: English small tracts only.

J. P. Johnson, 135 Cranwell Dr., Hendersonville, Tenn. 37075: *Signs, Liberty, These Times, Listen*.

Idamae Melendy, Review & Herald, Washington, D.C. 20012: Bibles and New Testaments.

George Swanson, 710 53rd Ave., North, Minneapolis, Minn. 55430: *Signs, These Times, Listen, Little Friend*, books.

Charlotte Yates, Highway 62 West, Salem, Ark. 72576: *Signs, These Times, Listen, Liberty*.

Philippines

Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, memory verse cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuyme, Trento, Agusan del Sur, P.I.: Bibles, books, *Hymnals, Insight*, tracts, colored magazines, Christmas cards.

Hector Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501.

Orville M. Bulahan, Central Bukidnon Institute, Bagenta-as, Valencia, Bukidnon, P.I.

Ether H. Edroso, Belison, Antique, P.I. K-203: Bibles, Spirit of Prophecy books.

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

Nancy T. Navarro, Padu Grande, Sto. Domingo, Ilocos Sur, P.I.

Hami M. Tiano, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.

Sabbath school and lay activities secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I.

Pablito Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talagug, Agusan del Sur, P.I.

D. R. Tamares, West Visayan Mission, P.O. Box 241, Iloilo City, P.I.

Mrs. Luz G. Limosnero, Western Mindanao Mission Academy, Dumingag, Zamboanga del Sur, P.I.

Pastor R. S. Villaruel, Vilo Subdivision, Cotabato City, P.I.

South America

Pastor David Rambharose, Guyana Mission, Box 78, Georgetown, Guyana: *Primary Treasure, Little Friend*, religious books, child evangelism devices, youth materials, cutouts, periodicals.

South Pacific

Samoa Mission of Seventh-day Adventists, U'polu District, Box 600, Apia, Western Samoa.

L. G. Sibley, Palau Mission Academy, Box 490, Koror, Palau 96940, Western Caroline Islands: *Guide, Primary Treasure, Little Friend*.

West Indies

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad: tracts, *Signs, Life and Health, Liberty, Listen, Little Friend*, books.

CAMP MEETING SCHEDULE

1972

Atlantic Union

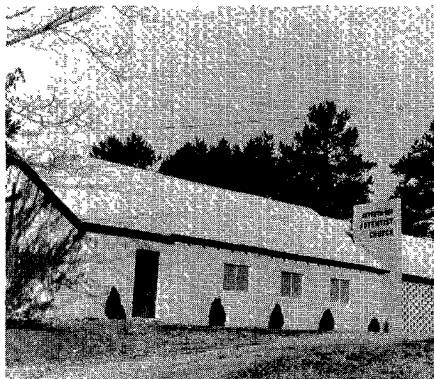
Greater New York	June 29-July 8
English	July 9-15
Spanish	July 30-July 8
New York	June 30-July 8
Northeastern	June 30-July 8
Northern New England	June 29-July 8
Southern New England	June 29-July 8

Canadian Union

Alberta	July 7-9
Beauvallon and Peace River	July 20-23
Calgary	July 13-16
Edmonton	July 14-22
British Columbia	July 12-15
Manitoba-Saskatchewan	July 21-29
Clear Lake, Manitoba	June 30-July 8
Saskatoon, Saskatchewan	July 21-29
Maritime	July 28-30
Newfoundland	June 17, 18 or 24, 25
Ontario	June 10, 11
Quebec	

Central Union

Central States	June 22-July 1
Colorado	June 16-24



Clinton, Arkansas, Church Dedicated

The Clinton, Arkansas, Seventh-day Adventist church was dedicated recently. B. E. Leach, Southwestern Union Conference president, preached the dedication sermon. E. F. Sherrill, Arkansas-Louisiana Conference president, offered the dedicatory prayer, and P. I. Nosworthy, Arkansas-Louisiana Conference secretary-treasurer, led out in the act of dedication.

P. A. KOSTENKO
PR Secretary,
Arkansas-Louisiana Conference

Kansas	May 30-June 3
Missouri	June 7-10
Nebraska	June 6-10
Wyoming	August 1-6

Columbia Union

Allegheny East	June 22-July 2
Allegheny West	July 2-9
Chesapeake	July 13-22
Mountain View	July 7-15
New Jersey	June 30-July 8
Ohio	June 23-July 1
Pennsylvania	June 15-24
Potomac	June 8-17

Lake Union

Illinois	June 8-17
Little Grassy Lake (Southern Illinois)	August 8-12
Indiana	June 16-24
Lake Region	August 17-26
Michigan	
Grand Ledge	August 17-26
Upper Peninsula	June 16-18
Wisconsin	
Camp Wahdoon	May 18, 20
Portage	July 27-August 5

North Pacific Union

Alaska Mission	July 28-30
Idaho	June 9-17
Montana	June 16-24
Oregon	July 14-22
Upper Columbia	June 9-17
Washington	July 7-15

Northern Union

Iowa	June 2-10
Minnesota	June 9-17
North Dakota	June 9-17
South Dakota	June 2-10

Pacific Union

Arizona	July 20-29
Central California	August 3-12
Hawaiian Mission	
Hawaii	September 1, 2
Kauai	August 25, 26
Maui	September 8, 9
Molokai	August 18, 19
Oahu	September 15, 16
Nevada-Utah	July 2-8
Northern California	July 23-29
Southeastern California	Undecided
Southern California	
Frazier Park	June 23, 24
Lancaster	October 13, 14
Lynwood	September 20-23
Newbury Park Academy	July 21, 22
Pomona	October 27, 28

Southern Union

Alabama-Mississippi	May 26-June 3
Carolina	June 2-10
Florida	May 26-June 3
Georgia-Cumberland	May 24-27
Kentucky-Tennessee	May 26-June 3
South Atlantic	June 8-17
South Central	June 9-17

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 15-17
Gentry, Arkansas	June 7-10
Oklahoma	July 14-22
Southwest Region	May 26-June 3
Texas	June 9-17
Texico	June 9-17

NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (California) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), Board of Directors will be held at 6:30 p.m. on Sunday, February 20, 1972, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

CHARLES O. FREDERICK, Secretary

Church Calendar

Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26
Tract Evangelism	March 4
Church Lay Activities Offering	March 4

Trans-Africa Benefited by S.S. Offering Overflow

The Thirteenth Sabbath Offering overflow for the third quarter of 1971 amounted to \$116,518.36, and went to the Trans-Africa Division to aid in the construction of education facilities in two strategic training centers, Kivu Adventist Seminary and Gitwe College. As more and more leadership roles must be assumed by national workers, it is important to establish and maintain strong institutions of learning in overseas fields.

An action taken by the 1971 Autumn Council ["That the present method of computing the Sabbath School overflow be revised so that 25 per cent of the total Thirteenth Sabbath Offering received will go to the overflow projects and 75 per cent to the regular mission funds"] will materially increase the percentage of Thirteenth Sabbath Offerings that will be allotted as overflow funds for special projects. This was done in the belief that it will provide an incentive for still more generous and sacrificial offerings.

R. CURTIS BARGER

Pilot-Mechanic in Peru Safe After Being Lost in Jungle

Clyde Peters, pilot-mechanic for the church's Iquitos air base in the Inca Union, who was lost in the jungle, is safe. He dropped by parachute into a remote jungle area in search of possible survivors from a Christmas Eve plane crash, but found no one. Widely reported in the papers was 17-year-old Juliane Koepcke's survival from the crash that killed 91. After she emerged from the jungle, having walked for nine days, renewed efforts were made to reach the scene of the crash. Peters volunteered to drop from a helicopter. With a chain saw and a machete fastened to his leg, he made his jump.

When the chute opened, the cords caught the saw and the machete, sending them crashing to the jungle below. He never found them. Peters was to have used these to clear a spot in the jungle for the helicopter to land.

His chute catching the treetops, Peters dangled for a time some 16 feet above the ground until he could swing over to a sapling, unfasten his chute, and slide to the ground.

Upon landing he heard a moaning noise, which he thought might be coming from survivors. Depositing his raincoat and food supplies, he headed in the direction of the sound, going about a kilometer, only to find that the noise was that of a waterfall.

Attempting to return to his landing site he was unable to find it. He was thus left without a raincoat and food. Undaunted he set out again to look for the wreckage and survivors, but found nothing, though a strong stench told him that decaying remains of bodies were somewhere in the vicinity.

Finally, after spending two miserable nights in the chilling jungle (he had only recently recovered from a hepatitis attack), he decided he needed to get out. Finding his way to the river nearby he latched on to a log and began floating downstream. After about a day, two lumbermen found him. They agreed to take him to a nearby settlement. While they were on their way, his wife, flying in a search plane above, spotted him. She sent out a launch to pick him up. At a hospital, he soon recovered, even though he had contracted a mild case of typhoid.

In his ordeal Peters lost all his documents, including his pilot's license. He ate grass to survive, remarking that he had shared, in part, Nebuchadnezzar's experience.

Some of the story of Peters was told in *Life* (January 28), which reported the Peruvian crash. The present story came to the REVIEW via amateur radio, February 3, from Grover Barker (CX7AL), assistant treasurer of the South American Division in Montevideo, Uruguay.

DON F. NEUFELD

Loma Linda

(Continued from page 2)

stitution will be Seventh-day Adventist church members.

Some members and workers have registered opposition to the university's donating land for the new project. Along with several of my brethren I personally opposed making a gift of the land. We felt that inasmuch as the Government had expected to condemn and pay for property now occupied by Loma Linda citizens, it probably would be willing to purchase the acreage offered. The majority of the board members, however, felt that making the gift would assure the location of the VA unit some distance away rather than wall to wall. Perhaps they are right. At any rate, the value of the land given has been greatly exaggerated in some published reports.

If we could have known the end from the beginning regarding all aspects of this new project, it is highly probable that some things would have been done differently. While there are new problems, there also are new challenges. Within our community now there will be men who have given much for their country. As Seventh-day Adventist Christians we have a wonderful opportunity to bring health and healing to them. We likewise have an opportunity to bring Christ to them both by precept and example. I believe the Adventist members of the Loma Linda community, as well as those who serve in the medical complex, will meet this challenge.

Now that the die is cast, the decisions made, and we face a new situation in Loma Linda, we must all close ranks and do everything within our power to make the projected affiliation successful. The university administration and the General Conference are committed to keeping Loma Linda University a truly Seventh-day Adventist institution and

maintaining to the very best of our ability the high standards that characterize Seventh-day Adventist institutions around the world. To accomplish this the university leadership, faculty, and student body, as well as the community of Loma Linda, need our earnest prayers and full support.

ROBERT H. PIERSON
President, General Conference

New Electronic TV Devices to Carry Temperance Films

The Electronic Video Recording system, a system that presents filmed programs on personal TV sets, is to carry 20 Adventist temperance films. These films will be processed onto minute film tapes, and will be available in cassette form to the public and organizations throughout North America and around the world through Univision, Inc.

This is the first approach Adventists have made to utilize this new communications media. We believe it is in harmony with the challenge to this church. "In the advocacy of the cause of temperance, our efforts are to be multiplied."—*Temperance*, p. 239.

We hope this added outreach will arouse greater action in every church for a strong community temperance witness.

ERNEST H. J. STEED

IN BRIEF

✦ During 1971, 701 young people were baptized in the Ghana Conference, and the number of people the youth helped to win were 1,030, according to A. Ageyi, youth director of the conference.

✦ **New Position:** Richard F. Coffen, book editor, Southern Publishing Association, formerly assistant book editor.

✦ **Death:** Olaf A. Skau, 80, at Portland, Oregon, January 28, 1972. He served the denomination more than 37 years, 30 years of which were spent in departmental and administrative work in India.

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